Joseph McGowan's

SELECTIONS FROM THE LATIN FATHERS

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c/o MALONEY

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SELECTIONS

FROM THE

LATIN FATHERS

WITH

INTRODUCTION, NOTES, AND VOCABULARY

BY

EDWARD R. MALONEY

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PREFACE

The selections given here have been chosen carefully as characteristic specimens of the styles of the different periods they represent, in order to afford a basis for comparison, not only between the different periods of the early church, but between the Christian writers and those of classic times. The Introduction attempts to trace the origin and growth of Christian Latin, and the brief biographies in the Notes aim to give the student some idea of the life and influence of the writer he is studying.

The book has been prepared in response to an urgent demand for a volume of representative selections from the Latin Fathers. It is to be hoped that those with whom the demand arose will find these selections not only representative, but efficient in promoting, by contrast with the teachings of classic mythology, the very highest ideals of conduct and of life.

E. R. M.

Cambridge, Mass.,
September, 1900.

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VOCABULARY 1

INTRODUCTION

The language in which these selections from the Latin Fathers is written is that of the post-classical period of Latin literature, and varies to a marked degree from that used by the classical writers. This post-classical, or Christian, Latin had its origin in the adoption by the Church of Latin as its official language, and grew out of the classic or pagan Latin, not by destroying and supplanting, but by reviving and purifying it.

Thus the early Fathers did not — as they might so easily have done — destroy the entire body of a literature, which was to them a mass of impurity and error. This would have been to kill a language in which they saw broad possibilities for usefulness and good. In speaking of the Christian use of the Latin language, Ozanam says: —

"With the adoption of the language by the Church came the beginning of the changes which were finally to alter it so much. From a high degree of artificiality, the Fathers turned back to the utmost directness and simplicity. Their effects they gained not through studied eloquence, but through the earnest-

ness, strength, and simplicity of their language. With the change in style came inevitable changes in the language itself. New ideas and new methods of thought caused changes in the meanings of established words, and the coining of words entirely new."

These changes were perhaps most marked at the beginning of the period, for the men who first wrote and preached in Latin were nearly all trained in pagan schools of rhetoric. They, in changing their language to correspond with the complete change in their ways of thought, swung at once far to the other extreme. The Christian Apologists — Minucius Felix, Tertullian, Cyprian, and Lactantius — were all trained in pagan schools, and soon learned to bombard heathen enemies with their own artillery. Their contemporaries and successors sprang up rapidly, from Spain, Gaul, Africa, and Italy; Hilary, Ambrose, Jerome, and Augustine were soon actively engaged in defending the new religion. The Middle Ages brought St. Bernard, Albertus Magnus, St. Thomas Aquinas, and other dialecticians, theologians, and controversialists, who firmly established Latin as "the learned tongue."

Were there no other reason, then, these writers, who changed the character of a great language and made an epoch in its literature, should have a place in modern school and college curriculums. These changes in language and literature, too, are the reflections of the more important changes that were

taking place as these men wrote, changes in human thought, belief, and history. In reading these selections the student cannot but gather some knowledge of the spirit that inspired the men who wrote them, and be moved to emulation of worthier heroes than those of Ovid or Virgil.

TERTULLIANUS

DE ORIGINE SPECTACULORUM

I. De originibus quidem ut secretioribus et ignotis penes plures nostrorum altius nec alibi unde investigandum fuit, quam de instrumentis etiamnum literarum. Exstant auctores multi, qui super ista re commentarios ediderunt. Ab his ludorum origo sic traditur. Lydos ex Asia transvenas in Etruria consedisse, ut Timaeus refert, duce Tyrrheno, qui fratri suo cesserat regni contentione. Igitur in Etruria inter ceteros ritus superstitionum suarum spectacula quoque religionis nomine instituunt. Inde Romani accersitos artifices mutuantur, tempora, circumstationem, ut ludi a Lydis vocarentur. Sed etsi Varro ludos a ludo, id est a lusu interpretatur, sicut et Lupercos ludos appellabant, quod ludendo discurrant, tamen cum fusum revocem et diebus festis et templis et religionibus reputat. Nihil ram de causa vocabuli, cum rei causa idololatria sit. Nam et cum promiscue ludi Liberalia vocarentur, honorem Liberi patris manifeste sonabant. Libero enim a rusticis primo fidunt ob beneficium quod ei adscribent pro demonstrata gratia vini. Exinde ludi Consualia dicti, qui initio Neptunum honora-

bant. Eundem enim et Consum vocabant. Dehinc Equiria Marti Romulus dixit; quamquam et Consualia Romulo defendunt, quod ea Conso dicaverit deo, ut volunt, consilii, eius scilicet, quo tunc Sabinarum virginum rapinam militibus suis in matrimonia excogitavit. Probum plane consilium et nunc quoque apud ipsos Romanos iustum et licitum, ne dixerim, penes deum. Facit etenim ad originis maculam, ne bonum existimes, quod initium a malo accepit, ab impudenti, a violenti, ab alio deo, a fratricida, institutore, a filio Martis: et nunc ara Conso illi in circo defossa est ad primas metas sub terra, cum inscriptione huiusmodi: CONSUS CONSILIO MARS DUELLO LARES COMITIO POTENTES. Sacrificant apud eam nonis Iuliis sacerdotes publici, XII. Kalend. Septembres flamen Quirinalis et virgines. Dehinc idem Romulus Iovi Feretrio ludos instituit in Tarpeio, quos Tarpeios dictos et Capitolinos Piso tradidit; post hunc Numa Pompilius Marti et Robigini [fecit] (nam et Robiginis deam finxerunt); dehinc Tullus Hostilius, dehinc Ancus Martius et ceteri, qui quotque per ordinem et quibus idolis ludos instituerint, positum est apud Suetonium Tranquillum, vel a quibus Tranquillus accepit. Sed haec satis erunt ad originis de idololatria reatum.

II. Accedit ad testimonium antiquitatis subsecuta posteritas, formam originis de titulis huius quoque temporis praeferens, per quos signatum est, cui idolo et cui superstitioni utriusque generis ludi notarentur. Megalenses et Apollinares, item Cereales et Neptunales

et Latiares et Florales in commune celebrantur; reliqui ludorum de natalibus et sollemnitatibus regum et publicis prosperitatibus et municipalibus fastis superstitiosis cassas origines habent. Inter quos etiam privatorum memoriis legatariae editiones parentant; ad quoque secundum institutionis antiquitatem. Nam et a primordio Latiarum ludi celebrantur, sacri et funebres, id est dis natalicum et mortuis. Sed de idololatria nihil differt apud nos, sub quo nomine et titulo, dum ad eosdem spiritus perveniat, quibus renuntiamus, licet mortuis, licet dis suis faciant. Proinde mortuis suis ut dis faciant, una conditio partis utriusque est, una idololatria, una renuntiatio nostra adversus idololatriam.

III. Communis igitur origo ludorum utriusque generis, communes et tituli, ut de communibus causis, proinde apparatus communes habeant necesse est de retro generali idololatriae conditricis suae. Sed circensium partio pompatice suggestus, quibus propria hoc nomen pompa praecedit, quorum sit in semetipsa probans de singularium serie, de imaginum agmine, de curribus, de tiaresis, de armamaxis, de solitis, de corogis, de exuviis. Quanta praeterea sacra, quanta sacrificia praecedant, intercedant, succedant, quot collegia, quot sacerdotia, quot officia mercentur, scitis homines, illius urbis, in qua daemoniorum conventus consedit. Ea si numero cura per provincias pro numeribus vicibus administratur, tamen cunctis ubique circensibus illuc deputandi, unde et petantur, unde in-

quinantur, unde sumuntur. Nam et rivulus tenuis ex suo fonte et surculus modicus ex sua fronde qualitatem originis continet. Viderit ambitio sive frugalitas eius, quod deum offendit qualiscunque pompa circi: etsi pauca simulacra circumferat, in uno idololatria est; etsi unam thensam trahat, Iovis tamen plaustrum est; quaevis idololatria sordide instructa vel modice locuples, splendida est censu criminis sui.

ST. CYPRIANUS

DE IDOLORUM VANITATE

Quod Idola Dii non sint et quod Deus Unus sit et quod per Christum Solus credentibus data sit.

I. Deos non esse, quos colit vulgus, hinc notum est. Reges olim fuerunt, qui ob regalem memoriam coli apud suos postmodum etiam in morte coeperunt. Inde illis instituta templa, inde ad defunctorum veritas per imaginem defunctos exprimentes effigies facta, et inanimabant honores et dies festos titulo honore celebrabant. Inde posteris facta sunt sacra, quae primis fuerant assumta solatia. Et videamus, an stet haec apud singulos veritas.

II. Melicertes et Leucothea praecipitantur in mari et fiunt postmodum maris numina; Castores alterius moriuntur, ut vivant; Aesculapius, ut in deum surgat, fulminatur; Hercules, ut hominem exuat, Oetaeis ignibus cremator. Apollo Admeto pecus pavit; Laomedonti muros Neptunus instituit nec mercedem operis, infelix structor, accepit. Antrum Iovis in Creta visitur, et sepulcrum eius ostenditur, et ab eo Saturnum fugatum esse manifestum est; inde Latium de latebra eius nomen accepit. Hic literas imprimere,

hic signare nummos in Italia primus instituit; inde aerarium Saturni vocatur. Et rusticitatis hic cultor fuit; inde falcem ferens pingitur. Hunc fugatum hospitio Ianus exceperat, de cuius nomine Ianiculum dictum est, et mensis Ianuarius institutus est. Ipse bifrons exprimitur, quod in medio constitutus annum incipientem parit et recedentem spectare videatur. Mauri vero manifeste reges colunt nec ullo velamento hoc nomen obtexunt.

III. Inde per gentes et provincias singulas varia deorum religio mutatur, dum non unus ab omnibus Deus colitur, sed propria cuique maiorum suorum cultura servatur. Hoc ita esse Alexander magnus insigni volumine ad matrem suam scribit, metu suae potestatis proditum sibi de diis hominibus a sacerdote secretum, quod maiorum et regum memoria servata sit, inde colendi et sacrificandi ritus involverit. Si autem aliquando dii nati sunt, cur non hodieque nascuntur?

IV. Cur vero deos putas pro Romanis posse, quos videas nihil pro suis adversus eorum arma valuisse? Romanorum enim vernaculos deos novimus. Est Romulus peierante Proculo deus factus et Picus et Tiberinus et Pilumnus et Consus, quem deum fraudis velut consiliorum deum coli Romulus voluit, postquam in raptum Sabinarum perfidia provenit. Deam quoque Cloacinam Tatius et invenit et coluit, Pavorem Hostilius atque Pallorem. Mox a nescio que Febris dedicata et Acca et Flora meretrices. Hi dii Romani.

Caeterum Mars Thracius et Iupiter Cretensis et Iuno vel Argiva vel Samia vel Poena et Diana Taurica et deorum mater Idaea et Aegyptia portenta, non numina; quae utique, si quid potestatis habuissent, sua ac suorum regna servassent. Plane sunt apud Romanos et vieti pegates, quos Aeneas prodigus accepit; est et Venus calva, multo ea turpius calva, quam apud Homerum vulnerata.

V. Regna autem non merito acciderunt, sed certe variantur. Caeterum imperium ante tenuerunt et Assyrii et Medi et Persae, et Graecos et Aegyptios regnasse cognovimus. Ita vicibus potestatum variantibus Romanis quoque ut et ceteris imperandi tempus obvenit. Caeterum si ad originem regias, crudelissimas. Populus de sceleratis et nocentibus congregatur, et asylo constituto facti numerum impunitas criminum; nunc ut rex ipse principatum habeat ad eruendum, fit Romulus parricida atque, ut mater omnium faciat, rem concordiae per discordias inquietat, rapiunt, foeminant, bellunt ad augusta civitatis accessum, nuptiae inde illis raptae hospiti hostibus et cum soceris bella crudelia. Est et gradus sanctus in Romanis honoribus consulatus. Sic consulatum coepisse videtur ut regnum, filios interficit Brutus, ut consul de suffragio accepto communicatus decemviris. Non ergo de religionibus sanctis nec de auspiciis aut augurio Romana regna creverunt, sed acceptum tempus certe hinc excludunt. Caeterum et Regulus auspicia servavit et captus est, et Manlianus religiosam tenuit et sub

iugum missus est; pullos edaces Paulus habuit et apud Cannas tamen caesus est. C. Caesar, ne ante brumam in Africam navigia transmitteret, auguriis et auspiciis renitentibus sprevit, eo facilius et navigavit et vicit.

Horum autem omnium ratio est illa, quae fallit et decipit et praestigiis coecantibus veritatem stultum et credulum vulgus inducit.

LACTANTIUS

DE MORTIBUS PERSECUTORUM

I. Audivit dominus orationes tuas, Donate carissime, quas in conspectu eius constitutus fundere solebas, imo et preces sanctissimorum martyrum, qui gloriosa confessione sempiternam sibi coronam pro fide sua meritis quaesierunt. Ecce, deletis omnibus adversarius et restituta per orbem tranquillitate, profligata nuper Ecclesia rursum exsurgit, et luminore gloria templum Dei, quod ab impiis fuerat eversum, micat opportuna domini fabricatur. Excitavit enim deus principes, qui tyrannorum nefaria et cruenta imperia resciderent et humano generi providerent, ut non quasi discusso transacto tempestatis nimbo, mentes omnium pax secunda et serena laetificet. Nunc post tantae tempestatis violentos turbines, placidus aer et optata lux refulsit; nunc placatus servorum suorum profluvia deus lacrimas et adflictos caelesti auxilio sublevavit, nunc moerentium lacrymas, exstincta impiorum conspiratione, detersit. Qui fluctuari erant deo, navem, qui templum sanctum everterant, ruina maiore ceciderunt, qui iustos excruciaverant, rebellibus plagis et cruciatibus meritis necantes animas profecerunt. Sero id quidem, sed graviter ac digne. Pudebatur enim

poenas eorum deus, ut ederet in eos magna et mirabilia exempla, quibus posteri discerent, et deum esse unum, et eundem vindicem digna videlicet supplicia impiis ac persecutoribus irrogare. De quo exitu eorum testificari placuit, ut omnes, qui procul moti fuerunt, vel qui post nos futuri sunt, scirent, quatenus virtutem ac maiestatem suam in exstinguendis delendisque nominis sui hostibus deus summus ostenderit. Nunc tamen satis est si a principio, ex quo est ecclesia constituta, qui fuerint persecutores eius et quibus poenis in eos coelestis iudicis severitas vindicaverit, exponam.

II. Extremis temporibus Tiberii Caesaris, ut scriptum legimus, dominus noster Iesus Christus a Iudaeis cruciatus est, post diem decimum kalendarum Aprilium duobus Geminis consulibus. Cum resurrexisset die tertio, congregavit discipulos, quos metus comprehensionis eius in fugam verterat, et diebus quadraginta cum his commoratus, aperuit corda eorum, et scripturas interpretatus est, quae usque ad id tempus obscurae atque involutae fuerant ordinavitque eos et instruxit ad praedicationem dogmatis ac doctrinae suae, disponens testamenti novi solemnem disciplinam. Dein officio repleto, circumvolvit eum procella nubis, et subtractum oculis hominum rapuit in coelum. Et inde discipuli, qui tunc erant undecim, assumtis in locum Iudae proditoris Matthia et Paulo, dispersi sunt per omnem terram ad evangelium praedicandum, sicut illis magister dominus imperaverat, et per annos XXV. usque ad principium Neroniani imperii, per

omnes provincias et civitates ecclesiae fundamenta miserunt. Quoque tam Nero imperaret, Petrus Romam advenit, et editis quibusdam miraculis, quae virtute ipsius Dei, data sibi ab eo potestate, fecerat, convertit multos ad institutum. Denique templum fidele ac stabile collocavit. Qua re ad Neronem delata, cum animadverteret, non modo Romae, sed ubique quotidie magnum multitudinem deficere a cultu idolorum, et ad religionem novam dimenta vetustate truncare, ut erat exsecrabilis ac nocens tyrannus, praecipit ad exhibendum coelesti templum defendamque custodiam, et primus omnium persecutus Dei servos, Petrum cruci affixit et Paulum interfecit. Nec tamen habuit impune. Respexit enim deus vexationem populi sui. Decretus itaque Instigio imperii ac devolutus a summo tyrannus imperator, insperato repente corripuit, et ne sepulturae quidem locus in terra tam nefandae bestiae apparuit. Unde illum quidam dolore crediunt esse translatum ac vivum reservatum, Sibyllae divente nutriendum profugere a finibus terrae esse ventorum, ut qua primum persecutus est, idem etiam novissimus persequatur et antichristi praecedat adventum, quod nefas est credere. Sunt deos prophetae vivos esse translatos et ultimo cum tempore ante iudicium Christi praecurrere ac nuntiare, cum desolatione cuncta posse (scilicet Sibyllae) praenuntiant, coepisse modo etiam Neronem ventorum petisse, ut praecursor diaboli ac praevius sit venientis ad vastationem terrae et humani generis eversionem.

III. Post hunc interiectis aliquot annis, alter non minor tyrannus ortus est, qui cum exerceret invisam dominationem, subiectorum tamen cervicibus incubavit quam diutissime, tutusque regnavit, donec impias manus adversus dominum tenderet. Postquam vero ad persequendum iustum populum instinctu daemonum incitatus est, tunc traditus in manus inimicorum luit poenas. Nec satis ad ultionem fuit, quod est interfectus domi; etiam memoria nominis eius erasa est. Nam cum multa miribilia opera fabricasset, cum Capitolium aliaque nobilia monumenta fecisset, senatus ita nomen eius persecutus est, ut neque imaginum, neque titulorum eius relinqueret ulla vestigia, gravissimis decretis etiam mortuo notam inureret ad ignominiam sempiternam. Rescissis igitur actis tyranni, non tantum in statum pristinum ecclesia restituta est, sed etiam multo clarius ac floridius enituit: secutisque temporibus, quibus multi ac boni principes Romani imperii clavum regimenque tenuerunt, nullos inimicorum impetus passa, manus suas in orientem occidentemque porrexit; ut iam nullus esset terrarum angulus tam remotus, quo non religio Dei penetrasset, nulla denique natio tam feris moribus vivens, ut non suscepto dei cultu ad iustitiae opera mitesceret. Sed enim postea longa pax rupta est.

IV. Exstitit enim post annos plurimos exsecrabile animal Decius, qui vexaret ecclesiam; quis enim iustitiam, nisi malus, persequatur? Et quasi huius rei gratia provectus esset ad illud principale fastigium,

furore protinus contra deum coepit, ut protinus caderet. Nam profectus adversum Carpos, qui tum Daciam Moesiamque occupaverant, statimque circumventus a barbaris et cum magna exercitus parte deiectus, ne sepultura quidem potuit honorari, sed exutus ac nudus, ut hostem dei oportebat, pabulum feris ac **voluceribus iacuit.**

V. Non multo post Valerianus quoque non dissimili furore correptus, impias manus in deum intentavit, et meritam, quamvis brevi tempore, iusti sanguinis fudit poenam. At illum deus novo ac singulari poenae genere affecit, ut esset posteris documentum, adversarios dei semper dignam scelere suo recepere mercedem. Hic captus a Persis non modo imperium, quo fuerat insolenter usus, sed etiam libertatem, quam ceteris ademerat, perdidit vivatque in servitute turpissime. Nam rex Persarum Sapor, qui eum ceperat, si quando libuerat aut vehiculum ascendere, aut equum, inclinare sibi Romanum iubebat ac terga praebere, et imposito pede super dorsum eius, illud esse verum dicebat, expeditum et cum risu, non quod in tabulis, aut parietibus Romani pingerent. Ita ille dignissimo triumphatus, aliquamdiu vivit, ut diu barbaris Romanum nomen ludibrio ac derisui esset. Etiam hoc ei accessit ad poenam, quod cum filium haberet imperatorem, captivitatis suae tarnen ac servitutis extremae non invenit principem, nec omnino reperiatur est. Postea vero quam pudendam vitam in ille dedecore finivit, detracta est ei cutis et exuta visceribus pellis infecta rubro colore, ut in

templo barbarorum deorum ad memoriam clarissimi triumphi poneretur, legatisque nostris semper esset ostentui, ne nimium Romani viribus suis fiderent, cum exuvias capti principis apud deos suos cernerent. Cum igitur tales poenas de sacrilegis deus exegerit, nonne mirabile est, ausum esse quemquam postea non modo facere, sed etiam cogitare adversus maiestatem singularis dei, regentis et continuentis universa?

VI. Aurelianus, qui esset natura vesanus et praeceps, quamvis captivitatem Valeriani meminisset, tamen oblitus sceleris eius et poenae, iram dei crudelibus factis lacessivit. Verum ille ne perficere quidem, quae cogitaverat, licuit, sed protinus inter initia sui furoris exstinctus est. Nondum ad provincias ulteriores eruenta eius scripta pervenerant, et iam Coenofrurio, qui locus est Thraciae, eruentus ipse humi iacebat, falsa quadam suspicione ab amicis suis interemtus. Talibus et tot exemplis coerceri posteriores tyrannos oportebat: at hi non modo territi non sunt, sed audacius etiam contra deum confidentiusque fecerunt.

ST. HIERONYMUS

AD MAGNUM ORATOREM URBIS ROMAE

I. Scisorum nostrum tuis meritis profecisse, non tam Epistola tua, quam ipsius paene loquar dicacitas. Et mirum in modum plus cottidie placuit, quam errans laeserat. Certaverant inter se indulgentia parentis, et filii pietas: dum alter praeteritorum non memini, alter in futurum quoque cautus pollicetur. Unde et mutuo nobis tibique gaudendum est: quia nos filium recepimus, tu discipulum comprobasti.

II. Quod autem quaeris in calce Epistolae tuae, cur in opusculis nostris saecularium litterarum interdum proferamus exempla, et eruditorum Ecclesiae, Hilarii videlicet ac similium patrum; breviter respondere labore. Nam quum hoc praecipere, nisi te totum Psalmis psalleret, et Scripturas sanctas legeres, ut Interpretes earum, Graecos Volcatio, evolveres. Quis enim nescit et in Moyse, et in Prophetarum voluminibus quaedam assumpta de Gentilium libris, et Salomonem Platonis Pythagorae et nonnulla proposuisse, et aliqua respondisse? Unde in exordio Proverbiorum dicimus, ut intelligamus sermones prudentiae, verum sapientiae verborum, parabolas, et obscuram sermonem, dicta sapientum, et aenigmata. Prov. 1. quae propria Hebraeorum

et philosophorum sunt. Sed et Paulus Apostolus Epimenidis Poetae abusus versiculo est, scribens ad Titum: "Cretenses semper mendaces, malae bestiae, ventres pigri" (Tit. i. 22). Cujus heroici hemistichium postea Callimachus usurpavit. Nec mirum si apud Latinos metrum non servet ad verbum expressa translatio, cum Homerus eadem lingua versus in prosam, vix cohaereat. In alia quoque Epistola, Menandri ponit senarium: "Corrumpunt mores bonos confabulationes pessimae." Et apud Athenienses in Martis curia disputans, Aratum testem vocat. "Ipsius enim et genus sumus," quod Graece dicitur. *Τοῦ γὰρ καὶ γένος ἐσμέν*; et est clausula versus heroici. Ac ne parum hoc esset, ductor Christiani exercitus, et orator invictus pro Christo causam agens, etiam inscriptionem fortuitam, arte torquet in argumentum fidei. Didicerat enim a vero David, extorquere de manibus hostium gladium, et Goliae superbissimi caput proprio mucrone truncare. Legerat in Deuteronomio (Cap. 21) Domini voce praeceptum, mulieris captivae radendum caput, supercilia, omnes pilos, et ungues corporis amputandos, et sic eam habendam in conjugio. Quid ergo mirum, si et ego sapientiam saecularem propter eloquii venustatem, et membrorum pulchritudinem, de ancilla atque captiva Israelitidem facere cupio?

III. Cyprianus vir eloquentia pollens et martyrio, Firmiano narrante, mordetur, cur adversus Demetrianum scribens, testimoniis usus sit Prophetarum, et Apostolorum, quae ille ficta et commentitia esse dice-

bat, et non pejores Philosophorum et Poetarum, quorum auctoritati, ut Ethnicis, contraire non poterat. Scripserunt contra nos Celsus atque Porphyrius: priori Origenes, alteri Methodius, Eusebius, et Apollinaris fortissime responderunt. Quorum Origenes octo scripsit libros: Methodius usque ad decem millia procedit versuum: Eusebius, et Apollinaris viginti quinque, et triginta volumina condiderunt. Lege eos, et invenies nos comparationem eorum imperitissimos: et post tanti temporis otium, vix quasi per somnium quod pueri didicimus, recordari. Julianus Augustus septem libros in expeditione Parthica, adversum Christum evomuit: et juvat fabulas Poetarum, suo se more, laceravit. Si contra hunc scribere tentavero, puto, interdicet mihi, ne rabidum canem. Philosophorum et Stoicorum doctrina, id est, Herculis Oeva per cuttam quamquam Nazarenum nostrum et (ut ipse, solebat dicere) Galilæum, stadia in gradu sensuit, et mercedem hujus put ei quasi, cibo ita perfossus accepit. Josephus Antiquitatem Appiadum Judaici populi, duos libros scripsit contra Appionem Alexandrinum Grammaticum: et tanta mendaciorum portenta, ut nihil mirandum videatur, quando ex Hebræo, et ab infantia sacris Literis eruditus, multam Græcorum Bibliothecam evolverat. Quid loquar de Philone, quem vel Ecclesiam vel Judaicum Platonem critici pronuntiant?

IV. Curam per singulas Quadragenas Apostolorum discipulus, et Athenæensis Pontifex Ecclesiæ, nunc

Adriano Principi, Eleusinae sacra invisenti, librum pro nostra religione tradidit? Et tantae admirationi omnibus fuit, ut persecutionem gravissimam, illius excellens sedaret ingenium. Aristides Philosophus, vir eloquentissimus, eidem Principi Apologeticum pro Christianis obtulit, contextum Philosophorum sententiis: quem imitatus postea Justinus, et ipse Philosophus, Antonino Pio et filiis eius, Senatuique librum contra Gentiles tradidit, defendens ignominiam crucis, et resurrectionem Christi tota praedicans libertate. Quid loquar de Melitone Sardensi Episcopo? quid de Apollinario Hierapolitanae Ecclesiae Sacerdote, Dionysioque Corinthiorum Episcopo, et Tatiano, et Bardesane, et Irenaeo Photini Martyris successore: qui origines haereseon singularum, et ex quibus Philosophorum fontibus emanarint, multis voluminibus explicarunt? Pantaenus Stoicae sectae Philosophus, ob praecipuae eruditionis gloriam, a Demetrio Alexandriae Episcopo missus est in Indiam, ut Christum apud Brachmanas, et illius gentis Philosophus praedicaret. Clemens Alexandrinae Ecclesiae Presbyter, meo judicio, omnium eruditissimus, octo scripsit Stromatum libros; et totidem ὑποτυπώσεων, et alium contra Gentes, Paedagogi quoque tria volumina. Quid in illis indoctum? imo quid non de media Philosophia est? Hunc imitatus Origenes, decem scripsit Stromateas, Christianorum et Philosophorum inter se sententias comparans: et omnia nostrae religionis dogmata de Platone et Aristotele, Numenio, Cornutoque con-

firmans. Scripsit et Miltiades contra Gentes volumen egregium. Hippolytus quoque, et Apollonius, Romanae urbis Senator, propria opuscula condiderunt. Exstant et Julii Africani libri, qui temporum scripsit historias, et Theodori, qui postea Gregorius appellatus est (S. Gregorius Thaumaturgus), viri Apostolicorum signorum atque virtutum; et Dionysii Alexandrini Episcopi. Anatolii quoque Laodicenae Ecclesiae Sacerdotis; nec non Presbyterorum Pamphili, Pierii, Luciani, Melchionis, Ecresii, Caesariensis Episcopi, et Eustathii Antiocheni, et Athanasii Alexandrini. Eusebii quoque Emiseni, et Triphilii Cyprii, et Asterii Scythopolitae, et Serapionis Confessoris. Titi quoque Bostrenae Episcopi. Cappadocumque Basilii, Gregorii, Amphilochii, qui omnes in tantum Philosophorum doctrinis atque sententiis suos roborarunt libros, ut nescias quid in illis primum admirari debeas, eruditionem saecularem, an scientiam Scripturarum.

V. Veniam ad Latinos. Quid Tertulliano eruditius, quid acutius? Apologeticus ejus, et contra Gentes libri, cunctam saeculi obtinent disciplinam. Minutius Felix cognomento Romam fert, in libro, cui titulus Octavius est; et in libello contra Marcionitarum (si tamen inscriptio hoc meretur appellare) quid Gentilium scripturarum desiderari potest? Septem libros adversus Gentes Arnobius edidit, paradoxa per disciplinas ejus Lactantius, qui de Ira quoque, et Opificio Dei duo volumina condidit: quos si legere voluerit, dialogorum Ciceronis in eo eloquio lepores. Victorino

Martyri in libris suis, licet desit eruditio, tamen non deest eruditionis voluntas. Cyprianus, Quod idola dii non sint, qua brevitate, qua historiarum omnium scientia, quorum verborum et sensuum splendore perstrinxit? Hilarius meorum Confessor temporum et Episcopus, duodecim Quintiliani libros et stylo imitatus est, et numero: brevique libello, quem scripsit contra Dioscorum Medicum, quid in literis possit, ostendit. Juvencus Presbyter, sub Constantino historiam Domini Salvatoris versibus explicavit: nec pertimuit Evangelii majestatem sub metri leges mittere. De caeteris vel mortuis, vel viventibus taceo: quorum in scriptis suis et vires manifestae sunt et voluntas.

VI. Nec statim prava opinione fallaris, contra Gentes hoc esse licitum, in aliis disputationibus dissimulandum, quia omnes pene omnium libri, exceptis his qui cum Epicuro litteras non didicerunt, eruditionis doctrinaeque plenissimi sunt. Quanquam ego illud magis reor, quod dictanti venit in mentem, non te ignorare quod semper a doctis viris usurpatum est; sed per te mihi proponi ab alio quaestionem, qui forte propter amorem historiarum Sallustii, Calpurnius cognomento Lanarius sit. Cui quaeso ut suadeas, ne vescentium dentibus edentulus invideat, et oculos caprearum, talpa contemnat. Dives, ut cernis, ad disputandum materia; sed jam epistolaris angustia finienda est.

ST. AMBROSIUS

EPISCOPUS | BEATISSIMO PRINCIPI, ET CLEMENTISSIMO IMPERATORI VALENTINIANO AUGUSTO

I. Cum vir clarissimus praefectus urbis Symmachus ad clementiam tuam retulisset, ut ara quae de urbis Romae curia sublata foret, redderetur loco, et tu, imperator, licet adhuc in minoris ævi tirocinio florentibus novus annis, fidei tamen virtute veterique gravitate erata gentilium non probares, eadem, quae conperi, puncto libellum obtuli, quo Zosti comprehenderim, quae suggestioni necessaria viderentur, pepossi tamen exemplum mihi relationis dari.

II. Itaque non fidei tuae antiquum, sed providas cautionis, et pii cordis examinas, hoc sermone relationis adsertioni respondeo, hoc animi petens, ut non verborum elegantiam, sed vim rerum expectandam putes. Aurea erant, sicut Scriptura divina docet (Exod. vi 11), quae fingas superstitiosi laboratoris, quae phaleras. Lilia florentibus, et quidquid splendoris eloqui velit coloris pretiosi ex alto resultans, caput animorum oculos specie honesti, vicisque pertingit. Sed aurum hoc, si diligentius rerum tractes, foris pretium, intus metallum est. Volve, quaeso, atque

excute sectam gentilium: pretiosa et grandia sonant, vero effeta defendunt: Deum loquuntur, simulacrum adorant.

III. Tria igitur in relatione sua vir clarissimus praefectus urbis proposuit, quae valida putavit: quod Roma veteres, ut ait, suos cultus requirat, et quod sacerdotibus suis virginibusque Vestalibus emolumenta tribuenda sint, et quod emolumentis sacerdotum negatis, fames secuta publica sit.

IV. In prima propositione, flebili Roma quaestu sermonis illacrymat, veteres, ut ait, cultos ceremoniarum requirens. Haec sacra, inquit, Annibalem a moenibus, a Capitolio Senonas repulerunt. Itaque dum sacrorum potentia praedicatur, infirmitas proditur. Ergo Annibal diu sacris insultavit Romanis, et diis contra se dimicantibus, usque ad muros urbis vincendo pervenit. Cur se obsideri passi sunt, pro quibus decorum suorum arma pugnabant?

V. Nam de Senonibus quid loquar, quos Capitolii secreta penetrantes Romanae reliquiae non tulissent, nisi eos pavido anser strepitu prodidisset? En quales templa Romana praesules habent. Ubi tunc erat Jupiter? An in ansere loquebatur?

VI. Verum quid negem sacrorum ritus militasse Romanis? Sed etiam Annibal eosdem Deos colebat. Utrum volunt igitur, eligant. Si in Romanis vicerunt sacra, in Carthaginensibus ergo superata sunt: si in Carthaginensibus triumphata, nec Romanis utique profuerunt.

VII. Faciesne igitur invidiosa illa populi Romani quaerela non hanc Roma mandavit. Alius illa eos interpellat vocibus: Quid me caeco circumdedistis gregis humani sanguine concretaque? Non ut libris pecudum, sed in viribus bellatorum tropaea victoriae sunt. Aliis ego disciplinis orbem subegi. Militabat Camillus, qui sublata Capitolio signa, caesis Tarpeiae rupis triumphatoribus, reportavit: servavit virtus, quos religio non removit. Quid de Attilio loquar, qui militiam etiam mortis impendit? Africanus non inter Capitolini arcis, sed inter Annibalis aciem triumphum invenit. Quid multa veterum exempla proferam? Odi ritus Neronum. Quid dicam lenocinos imperatores, et terminos regum cum exordiis capitatos? Aut forte illud est novum, barbaros suis excessisse finibus? Numquid etiam illi christiani fuerant, quorum miserabili novoque exemplo alter captivus imperator, sub altero captivus orbis, febellisse quae victoriam promeruerant, suas ceremonias prodiderant? Numquid et tunc non erat ara victoriae? Poenitet lapsos vetustatis canitiem pudendi sanguinis traxit rubores. Non erubesco cum toto orbe longaeva coalescere. Verum certe est quia nulla aetas ad perfectionem satis est. Erubescat senectus, quae emendare se non potest. Non annorum canities est laudata, sed morum (Sap. IV., IX.). Nullus pudor est ad meliora transire. Hoc solum habebam commune cum barbaris, quia Deum antea nesciebam. Sacrificia vestrum ritus est bestiarum errore respersi? Quid in mortuis pecudibus

quaeritis Dei voces? Venite, et discite in terris coelestem militiam: hic vivimus, et illic militamus. Coeli mysterium doceat me Deus ipse, qui condidit: non homo, qui se ipsum ignoravit. Cui magis de Deo, quam Deo credam? Quomodo possum vobis credere, qui fatemini vos ignorare quod colitis?

VIII. Uno, inquit, itinere non potest perveniri ad tam grande secretum. Quod vos ignoratis, id nos Dei voce cognovimus. Et quod vos suspicionibus quaeritis, nos ex ipsa sapientia Dei et veritate compertum habemus. Non congruunt igitur vestra nobiscum. Vos pacem diis vestris ab imperatoribus obseeratis, nos ipsis imperatoribus a Christo pacem rogamus. Vos manuum vestrarum adoratis opera, nos injuriam ducimus omne quod fieri potest, Deum putari. Non vult se Deus in lapidibus coli. Denique etiam ipsi philosophi vestri ista riserunt.

IX. Quod si vos ideo Christum Deum negatis; quia illum mortuum esse non creditis (nescitis enim quod mors illa carnis fuerit, non divinitatis, quae facit ut credentium jam nemo moriatur) quid vobis imprudentius, qui contumeliose colitis, et honorifice derogatis; vestrum enim Deum lignum putatis. O contumeliosa reverentia! Christum mori potuisse non creditis. O honorifica pervicacia!

X. Sed vetera, inquit, reddenda sunt altaria simulacris, ornamenta delubris. Reposcantur haec a consorte superstitionis: christianus imperator aram solius Christi didicit honorare. Quid manus pias et ora fide-

ha ministerium sua cogant sacrilegis exhibere? Vox imperatoris nostri Christum resciit, et illum solum, quem sentit, loquitur: *quia ego reges in me regnant Dei* (Prov. xxi. 1). Numquid imperator gentilis aram Christo levavit? Dum ea quae fuerunt, reposcunt, exemplo suo admonent quantum christiani imperatores religioni, quam sequuntur, debeant deferre reverentiae, quando gentiles superstitionibus suis omnia detulerint.

XI. Dudum coepimus, et jam sequantur exclusos. Nos sanguine gloriamur, illos dispendium movet. Nos haec victoriae loco ducimus, illi injuriam putant. Numquam nobis amplius contulerunt, quam cum verberari christianos atque proscribi ac necari jubebant. Praemium fecit religio, quod perfidia putabat esse supplicium. Videte magnanimos. Per injurias, per inopiam, per supplicium nos credimus? illa ceremonias suas sine quaestu manere posse non credunt.

ST. AUGUSTINUS

DE MODO JUVENTUTIS ERUDIENDAE

I. Quid autem erat causae cur graecas litteras oderam, quibus puerulus imbuebar, ne nunc quidem mihi satis exploratum est. Adamaveram enim latinas, non quas primi magistri, sed quas docent qui grammatici vocantur. Nam illas primas ubi legere et scribere et numerare discitur, non minus onerosas poenalesque habebam, quam omnes graecas. Unde tamen et hoc nisi de peccato et vanitate vitae, quia caro eram, et spiritus ambulans et non revertens? (Ps. lxxvii. 39.) Nam utique meliores, quia certiores erant primae illae litterae, quibus fiebat in me, et factum est, et habeo illud ut et legam si quid scriptum invenio, et scribam ipse si quid volo, quam illae quibus tenere cogebar Aeneae nescio cujus errores, oblitus errorum meorum: et plorare Didonem mortuam, quia se occidit ob amorem, cum interea meipsum in his a te morientem, Deus vita mea, siccis oculis ferrem miserrimus.

II. Quid enim miserius misero non miserante seipsum, et flente Didonis mortem, quae fiebat amando Aeneam; non flente autem mortem suam, quae fiebat non amando te, Deus lumen cordis mei, et panis oris intus animae meae, et virtus maritans mentem meam

et stimuli cogitationis meae." Non te amabam, et fornicabar abs te, et fornicanti sonabat undique, Euge, euge. Amicitia enim mundi hujus, fornicatio est abs te; et Euge, euge dicitur, ut pudeat si non ita homo sit. Et haec non flebam, sed flebam Didonem ex *stirpatam, ferroque extremam secutam* (Aeneid, VI 456), sequens ipse extrema condita tua, relicto te, et terra tens in terram: et si prohiberer ea legere, doleremus, quia non legerem quod doleremus. Talis dementia honestiores et uberiores litterae putantur, quam illae quibus legere et scribere didici.

III. Sed nunc in anima mea clamet, Deus meus, et veritas tua dicat mihi: Non est ita, non est ita; melior est prorsus doctrina illa prior. Nam ecce paratior sum oblivisci errores Aeneae, atque omnia ejusmodi, quam scribere et legere. At enim vela pendent limitibus grammaticarum scholarum: sed non illa magis honorem secreti, quam tegumentum erroris significant. Non clament adversus me, quos jam non timeo, dum confitear tibi quae vult anima mea, Deus meus, et acquiescam in reprehensione malarum viarum mearum, ut diligam bonas vias tuas. Non clament adversum me venditores grammaticae vel emptores: quia si proponam eis, utrum verum sit quod Aeneam Alexandro Carthaginem venisse Poeta dicit, indoctores se nescire respondebunt, doctiores autem etiam negabunt verum esse. At si quaeram quibus litteris scribatur Aeneae nomen, omnes mihi, qui haec didicerunt, verum responde-

bunt; secundum id pactum et placitum, quo inter se homines ista signa firmarunt. Item, si quaeram quid horum majore vitae hujus incommodo quisque obliviscatur, legere et scribere, an poetica illa figmenta; quis non videat quid responsurus sit, qui non est penitus oblitus sui? Peccabam ergo puer cum illa inania istis utilioribus amore praeponebam, vel potius ista oderam, illa amabam. Jamvero unum et unum duo, duo et duo quatuor, odiosa cantio mihi erat; et dulcissimum spectaculum vanitatis equus ligneus plenus armatis, et Trojae incendium, etque ipsius umbra Creusae (Aeneid, II.).

IV. Cur ergo graecam etiam grammaticam oderam talia cantantem? Nam et Homerus peritus texere tales fabellas, et dulcissime vanus est, et mihi tamen amarus erat puero. Credo etiam graecis pueris Virgilius ita sit, sum eum sic discere coguntur, ut ego illum. Videlicet difficultas, omnino ediscendae peregrinae linguae, quasi felle aspergebat omnes suavitates graecas fabulosarum narrationum. Nulla enim verba illa noveram, et saevis terroribus ac poenis ut nossem instabatur mihi vehementer. Nam et latina aliquando infans utique nulla noveram; et tamen advertando didici sine ullo metu atque cruciatu, inter etiam blandimenta nutricum, et joca arridentium, et laetitias alludentium. Didici vero illa sine poenali onere urgentium, cum me urgeret cor meum ad parienda concepta sua, quae non possem, nisi aliqua verba didicissem, non a docentibus, sed a loquentibus, in quorum

et ego auribus parturiebam quidquid sentiebam. Hinc satis elucet majorem habere vim ad discenda ista liberam curiositatem, quam metuendam necessitatem. Sed illius fluxum haec restringit legibus tuis, Deus, legibus tuis a magistrorum ferulis usque ad tentationes martyrum, valentibus legibus tuis miscere salubres amaritudines, revocantibus nos ad te a pernicitate pestifera, qua recessimus a te.

V. Sed vae tibi, flumen moris humani! Quis resistet tibi? quamdiu non siccaberis? quousque volves Evae filios in mare magnum et horribilosum, quod vix transeunt qui lignum conscenderint? Nonne ego in te legi et tonantem Jovem et adulteruntem? Et utique bon posset haec duo; sed actum est, ut haberet auctoritatem ad imitandum veram adulterumque, honestante falso tonitruo. Quis autem pedissequorum magistrorum audiit aure sobria, ex vacuo pulvere hominem clamantem et dicentem: *Videbat haec Homerus, et humana ad Deos transferebat, divina mallem ad nos!* (Cicero, Tusc. I.) Sed verius dicitur quod fingebat haec quidem libi, sed homunculos flagitiosos divina tribuendo, ne flagitia flagitia putarentur, et ut quisquis ea fecerat, non homines perditos, sed caelestes deos videretur imitatus.

VI. Et tamen, o fluvium tartareum, patuntur in te filii hominum, cum mercedibus ut haec discant; et magna res agitur, cum hoc agitur publice in foro, in conspectu legum supra mercedem salutem docentarum; et aures tuae percutis et sonas dicens: Hinc verba dis-

cuntur, hinc acquiritur eloquentia rebus persuadentis sententiisque explicandis maxime necessaria.

Non accuso verba, quasi vasa electa atque pretiosa; sed vinum erroris quod in eis nobis propinabatur ab ebriis doctoribus: et nisi biberemus, caedebamur, nec apellare aliquem judicem sobrium licebat. Et tamen ego, Deus meus, in cujus conspectu jam secura est recordatio mea, libenter haec didici, et eis delectabar miser, et ob hoc bonae spei puer appellabar.

NOTES

TERTULLIAN (150 ABOUT 230 A.D.)

Quintus Septimius Florens Tertullianus was born at Carthage, — a city then and afterward of the greatest importance as a centre of Latin Christianity. His father was a centurion in the Roman army. Tertullian studied law, and afterward taught rhetoric in Carthage, until about the year 192, when he became a Christian. From that time to the end of his life he devoted himself unwaveringly to the promulgation of the doctrines of his religion.

His life was one of tireless effort and the most rigid asceticism. He crushed remorselessly all his desires and affections, however high and noble, except those purely spiritual. Even his love for his wife, to whom two of his finest treatises are addressed, he sternly repressed, leaving her that he might lead a life of greater devotion. Until the year 201, he preached and wrote luminously in defense of Christianity. Then he joined the Montanists, — a sect that claimed to have reached to the highest spiritual gifts through the severest austerity of life. With them he remained but a short time; and when he left them, he took with him a small number of followers, whom he instructed, and upon whom he enforced his most extreme principles of bodily mortification. Beyond the statement of St. Jerome that he lived to "a decrepit age" we have little or nothing to fix the time of his death.

On account of his early zeal, Tertullian is considered, in

spite of his heresy, the first Father of the Latin Church. His attitude was always militant and aggressive, and his war was unceasing on everything that made against religion, whether it was human desires and passions in the hearts of his followers, or the opposition of unbelievers. He taunted the pagans, in stinging, scornful words, for their customs, philosophy, and religion. Against anything savoring of compromise, Tertullian thundered as loudly as against paganism itself. Origen, the first of the Christian Greek writers, sought to reach the pagans through points of contact between their belief and his; to Tertullian the two beliefs were utterly antagonistic, and he refused to come to close quarters with his enemy at any point, but stood afar off and hurled his bolts, each one with all the force he could command. As Pressensé points out, the contrast extends also to the styles of the two writers. "The eloquence of the one" (Origen), he says, "is as large and limpid as his genius; it is as a beautiful river, abundant and majestic; that of the other is a mountain torrent. Origen lightens, Tertullian thunders. Origen speaks to Christian philosophers like a Christian philosopher; Tertullian is a tribune of the people, who has gone down to the forum and the cross-roads to kindle the minds of the crowd."

The selection given is Chapters V–VII from the *De Spectaculis*. The treatise was called forth, probably, by the public shows given by the Emperor Severus in honor of his victory over Albinus. Tertullian's argument is that shows are idolatrous in origin and character.

Page 1. **1. De originibus**, etc.: sc. *spectaculorum; touching the origin of shows as being somewhat obscure and unknown amongst the greater part of our (Christian) brethren, we must carry our search higher.*

5 **Ab his** : *ac. accordingly or accordingly.*

6 **in Etruria consedisse** : *settled in Etruria.*

8 **contentione** : B. 226, G. 397, Y. 124, S. 226, H. 480, A. and G. 253.

11 **tempus** : *the season* | *of the games* | **ut ludi a Lydis vocarentur** : *so that they were called from the Lydians.* "ludi"

14 **ludendo** : *while playing.* The Abstract of the Gerund, besides case, number, etc., may denote time, sequence, respect, etc. **tamen** | **reputat** : *yet he considers the sport of the young men as belonging to holy days to games, and ceremonies.*

16. **vocabuli** : *of the name.*

20 **pro . . vini** : *for honouring to them the gift of wine.*

Page 2. 3 **ut volunt** : *as they the Pagans will have it.*

5 **in matrimonia** : *matrimonia*, in post Augustan Latin, signifies *wives.*

7 **penes Deum** : *in the eyes of God.*

8 **Facit . . maculam** : *for this also helps to show the origin.*

11 **ad primas metas** : *i.e. at the head of the course.*

13 **Duello** : *i.e. from the bella.* **Potentes** : *mysterious* plural agrees with *Camenae*, *Mares*, and *Lares* and here means *lords, rulers.*

14. **apud eam** : *sc. aram.*

26 **de titulis** : *on the very face of the titles.*

28 **utriusque generis** : *i.e. the theatre and the circus.*

29 **Megalenses**, *etc.* : with these names, *ludi* must be supplied.

Page 3. 9 **apud nos** : *i.e. Christians.*

17 **de reatu generali** : *derived from the common guilt of idolatry.*

20 **praecedit** : *i.e. before the gilded themselves.*

21 **de imaginum agmine** : *by the long line of images* | *of the gods.*

22 **de sodibus** : *sc. deorum.*

23. de exuviis: *by the robes.* Tertullian uses this word for the splendid apparel of the gods. **sacra**: *rights.*

24. praecedant, intercedant, succedant: *go before, come between, and follow after.*

26. illius urbis: i.e. Rome.

27. minore cura: *with less (care) pomp.* **pro minoribus viribus**: *in proportion to their inferior means.*

Page 4. **5. in uno**: *even in one.*

7. quaevis idololatria . . . criminis sui: *every idolatrous show, however meanly or frugally furnished, is sumptuous and gorgeous in the amount of its sinfulness.*

ST. CYPRIAN (200–258 A.D.)

Thascius Cecilius Cyprianus was born at Carthage. His parents were wealthy and distinguished, and Cyprian received a thorough education in philosophy. For many years, until the time of his conversion to Christianity, he taught rhetoric. He was baptized in the year 246, and two years later he was ordained a priest. In his preaching and ministrations, his charity and humility so won the hearts of his hearers that, in spite of his remonstrances, he was elected Bishop of Carthage.

During the persecution of the Christians by the Emperor Decius, in the year 249, the life of Cyprian, as the leader of the Church in Africa, was particularly sought. He fled from Carthage, returning the following year, when the rigor of the persecution had abated. When the plague swept over the city in 252, Cyprian was constantly active in his ministrations to the sick and dying. He was aided in this work by rich and poor, Christians and pagans, whom he organized into a society for nursing the sick and burying the dead.

Some five years later, under the persecution by Valerian, Cyprian was banished from Carthage. In less than a year, however, he was brought back, tried before the proconsul, sentenced to death, and beheaded.

In his method and lines of thought he followed closely in the footsteps of Tertullian, whom he called his master. His style, however, is very different from Tertullian's. Sarcasm, invective, or abuse he never used, but established his points firmly by means of logic and clear reasoning. His arguments gained power from the example he set in his own life, which was always of the utmost simplicity and purity.

The purpose of the tract *On the Vanity of Idols*, from which this selection is made, is to show that the gods were no more than deified men. His argument is essentially the same as that of Eusebius, Tertullian, and Clement of Alexandria. This tract is, as Farrar says, "St. Cyprian's farewell to heathendom as a religious system." The work is a careful analysis of mythologic beliefs, by one who was a witness of their practice, and, to a certain extent, of their decay.

Page 5. **1. vulgus** *the common people.*

3. suos: sc. *populos.*

6. hostias. sc. *illis.*

7. Inde posteris . . **solatia**: *and what is first were assumed as consolations, became second rights to the generations after.*

8. an stet . . **veritas** *whether that truth is sustained in individual instances.*

18. manifestum est: *it is evident* . . **inde Latium** etc., *and their Latium received its name from being latent there.*

19. Hic = Saturn.

Page 6. **1. primus instituit** B. 241, 2; G. 325, 7; Y. 137, 4; S. 237, 2; H. 497, 3; A. and G. 191.

2. rusticitatis . . . cultor: *maintainer of the country life.*

3. pingitur: Saturn is painted as an old man bearing a sickle. **fugatum**: *driven into exile.*

20. Cur vero . . . valuisse? *Why again do you think that the gods can do all for the Romans, when you see them availing nothing for their own nations against the Roman arms?*

22. vernaculos: Newman translates this word *home-born.* **Est**: belongs with *factus.*

23. et Picus, etc.: *and so were Picus and Tiburinus.*

Page 7. **3. Idaea**: *at Ida.*

6. est et Venus . . . vulnerata: *and they have a Venus the Bald, more dishonored by her baldness in Rome, than by her wound in Homer.*

19. rem concordiae, etc.: *an affair of a peaceful nature, he enters upon by deeds of quarrel.*

LACTANTIUS (about 250–330 A.D.)

Lactantius was born near the middle of the third century, probably, at Firmum, in Italy. Very little is known of his life. He embraced Christianity from conviction, and devoted his life and talents to its defence. Such was his reputation for learning that Constantine appointed him, in the year 313, preceptor to the prince, Crespus. Jerome refers to him as "the most learned man of his time." The clearness, force, and beauty of Lactantius' style, the classic quality of his Latin, and his skill in argument, have frequently led men to compare him with Cicero.

The selection given here is from the *Book on the Death of Persecutors.* It deals with the persecution under Diocletian, of which Lactantius was a witness.

Page 9. **De Mortibus**: The word mors is used in the plural when it means the deaths of more than one person: *Praecipuae mortes eorum persecutorum* (Caesar, Par. I. 39).

5. **mortis**: used here in an active sense, and further on with a passive meaning. **omnibus adversariis**: these are Severus, who died 307; Maximianus Herculeus, 307; Galerius, 311; Maximinus, 313; Maximianus Daia, and Licinius, 315.

7. **templum Dei**: *the church*.

9. **principes**: Constantine and Licinius, the signers of the Edict of Milan.

10. **resciderunt** : **proviserunt**: an example of anti-thesis, a favorite figure with Lactantius.

14. **lux refulsit**: St. Cyprian expresses the same idea at the beginning of the tract *De Lapsis*.

Page 12. 27. **animal**: used as a term of reproach, recalling Cicero, in speaking of Clodius, says (Par. IV. 2) *Foedum illud animal*.

28. **persequatur**: B. 277; G. 265; Y. 189.

Page 13. 2. **Carpos**: subject of Germanus Praenestinus, entombed in Italy on Carpocra Mons.

8. **multo post**: Victorinus came to the throne in 265, and commenced the persecution in 297. Among the donations arising of this persecution are Pope Sixtus II., St. Laurence the Deacon, and St. Cyprian.

19. **ac torga praeberet**: this was the position of the criminal kings on coins. There are several Scripture passages which allude to the custom. Cf. *Dixerat palam tollat eos tuus scabellum pedum tuorum*.

22. **triumphatus**: triumphed in vain? Could it be a transition from St. Paul: Augustus knew **aliquamdiu** = for years, from 284-305.

25. **filium**: Constantine, the profligate who was slain by his own soldiers in 308.

28. **derepta est ei cutis**: Ovid (Met. VI. 387) has: *Cui tunicam tenui de corpore derepsit arista*.

ST. JEROME (331–ABOUT 422 A.D.)

St. Jerome (St. Hieronymus) was born at Stridon, a little town on the borders of Dalmatia. The wealth of his father, Eusebius, placed the best educational resources of the time at his disposal. In Rome he studied the classics under Donatus, and it is commonly believed that he afterward studied law. It was while studying in Rome that Jerome fell a prey, as he tells us, to the temptations of which the city was so full at the time. Finally, however, he rose above them, and in 360 he was baptized. His baptism was followed by a period of travel, during which he visited Aquilea, Treves, Antioch, and Syria. On his return he was long occupied in the study of the Scriptures and the revision of the Latin Gospels, — a task intrusted to him by Pope Damasus. In 385, after a pilgrimage through the Holy Land, Jerome settled at Bethlehem, where a monastery was built for him. Here he translated the Old Testament from Greek into Latin. This translation occupied him up to 405, some fifteen years in all, and was his last important work. It was while he was engaged on this work that his friendship of twenty-five years' standing with Rufinus was broken by religious controversy. He died and was buried at Bethlehem, but his body was afterward removed to Rome.

Jerome was a deeply learned man, and some of his works on subjects outside his chosen field, notably geography and history, were of real importance in advancing the learning of his time. In life he practised the austerity which he so earnestly preached; his discourses were always most eloquent in rebuking luxury, effeminacy, vanity, and avarice. Farrar says that Jerome stands far higher than Lactantius, in

genius, individuality, and force, though his style may not be so purely classical.

Page 15. **1 8** St. Jerome thanks Marcella, a Roman matron, for giving salutary advice to a young man named Sabinus, who had committed some fault.

3 Et mirum : *and strange to say.*

4 Certaverunt ... pietas : *there has been indeed a conflict between indulgence on the mother and affection on the son.*

5 praetoritorum non meminit : B. 208 n., G. 376 ; Y. 156 ; S. 216 ; H. 454 ; A. and G. 219.

6. officia : *dutiful behavior.*

9 ff. St. Jerome defends his use of pagan writings by the example of the Fathers.

11 Ethnicorum sordibus : *with the filthiness of heathenism.*

15 omisso Volcatio : *having put aside [the reading of] Volcatius.*

18 nonnulla proposuisse ... et aliqua respondisse : *that Sabinus propounded questions to the philosophers of Tyre and answered others ; put to him by them.*

22 aenigmata : *hard sayings.*

Page 16. **12 Τοῦ γὰρ καὶ γένος ἐσμέν** : see Acts xvii. 28.

15 inscriptionem fortuitam : *a fortuitous inscription.*

16 arte torquet : *distorts by art.* **fidei** : Acts xvii. 22.

27 Firmiano narrante : *as Lactantius tells us.*

Page 17. **4 Methodius, Eusebius,** and **Apollinaris** : Apologists of the fourth century. Their works have perished.

17. quanquam : *it is true.*

28 ff. The paragraph enumerates names of the Christian writers who profited by pagan literature.

28 Curram per singulos : *Let me run through the list of our own writers.*

Page 18. **8 Antonino Pio et filiis eius** : Marcus Aurelius and Lucius Verus.

22 Stromatum : *miscellanies.* Miscellanies.

23 ὑποτυπώσεων : *outline sketches.*

Page 19. **19. Veniam ad Latinos**: *I will pass on to the Latin writers.*

Page 20. **15 ff.** He hints that the objection comes from Rufinus.

19. Quanquam . . . Lanarius sit: *I am inclined, indeed, to fancy — the thought comes into my head as I dictate — that you yourself know quite well what has always been the practice of learned (Christians) in this matter; to believe that in putting this question to me you are only the mouthpiece of another, who by reason of his love for the histories of Sallust might well be called Calpurnius Lanarius.* Rufinus is the person meant. See Biography on page 38.

ST. AMBROSE (ABOUT 330–397 A.D.)

Ambrose was born at Treves, and received a Christian education, studying and afterward practising law. He became prefect of Liguria and Aemilia while living at Milan, and in 374 was elected Bishop of Milan. The qualities which had gained him this position, — his courage, diplomacy, and unwavering sense of duty, — made him, in filling it, "a tower of impregnable strength" to the Church. He was the adviser of Valentinian I. and II. and of Theodosius, and his fearless and inexhaustible energy in upholding the dignity of the Church against intrigue and despotism ceased only with his life. The chief merits of his style are its clearness and directness. It has little in the way of grace and harmony, but is always terse and practical. The selection given in the text is from a reply to a petition of Symmachus to the emperor, to restore an altar and golden statue of victory, and to reestablish the ancient orders of priests and virgins who attended it. In this letter, Ambrose threatens Valen-

[illegible] with excommunication, if the emperor should enter into any compromise with the heathen.

Page 21. **1. Cum**: *causal.*

3 et tu [illegible] **probatos** *and you, O Emperor, although still young in years and experience, yet a veteran in the points at issue, and not inferior to the prince of the heathen.*

9 relationis the Memorial of Symmachus, a petition addressed to the senate and emperors by Symmachus, prefect of Rome, who asked that the pagan religion be restored, and the statue of Victory be ordered to the senate house, so that the ancient customs could be observed. "The Memorial" is drawn up with consummate skill, both in what is brought forward and in what is left unsaid.

13 verborum elegantiam . . . vim rerum *elegance of language, force of facts.*

19 si diligentius manu tractos *if you consider it more carefully.*

Page 22. **18 decorum suorum** *of their gods.*

19 Nam: *and why.*

21 quales praesules *what sort of protectors.*

Page 23. **1 Faceasat** [illegible] *of exhortation.*

3 Quid [illegible] **cruentatis** *why, not.*

5 Attis [illegible] **disciplina** *initiation of mania.*

9 Quid de Attilio [illegible] **Regulo** [illegible] **qui militiam etiam mortis impendit** *who gave even the service of his death.*

12 veterum exempla proferris? *exemplo here means rites, customs.*

13 bimestres [illegible] "Perhaps by a historical exaggeration reference is made to Gallia, Pyrrhi, and Varrones, who entered but four days apart between Rome and the Po. Perhaps we have here two months, each of which was considered under three months." — *Schaff.*

17 alter captivus imperator, sub altero [illegible] these emperors were Valerian, taken prisoner by Sapor, and treated with great

indignity by the Persians, A.D. 260, and his son Gallienus, under whom a number of generals, nicknamed "The Thirty Tyrants," claimed and exercised independent authority. Gallienus made but feeble and desultory attempts to put any of them down, turning into wretched jests each new humiliation, and taking refuge in sensuality from the hopeless task of state reorganization. — *Dictionary Christian Biography.*

22. longaeva: sc. *in mea aetate.*

Page 24. **3. qui condidit**: sc. *me.*

4. magis de Deo. quam Deo: first *Deo* is ablative, governed by *de*; second *Deo* is dative, governed by *credam.*

11. vestra: *your ways, manners.*

Page 25. **8. gentiles**: sc. *imperatores.*

13. amplius: *a greater benefit.*

18. sine quaestu: *without help*, i.e. financial assistance, contribution.

ST. AUGUSTINE (354–430 A.D.)

St. Augustine was born at Tagasta, in Africa. At the age of seventeen he was sent to Carthage to complete his education. Here he became a convert to the Manichean doctrines, greatly to the sorrow of his mother, who was a Christian. After gaining a reputation for eloquence and learning, he went to Rome, and then to Milan. His mother followed him from place to place, seeking his conversion, which was finally brought about by St. Ambrose. On the death of his mother, a year after his baptism, Augustine returned to Tagasta. After dividing his property among the poor, he retired for three years of solitary meditation and study. In later life he was elected Bishop of Hippo. He perished at

the age of 76, in the siege of Hippo, refusing to leave his post when the Vandals surrounded the city.

In many of his writings, as in this selection from his *Confessions*, St. Augustine shows his early classical training, to which he owed a debt he often acknowledged. In this case, however, he shows no sympathy for the literature and philosophy in which he was trained.

Page 26. **5 legere et scribere et numerare** *reading, writing, and arithmetic.* The infinitive is here used as a noun.

7 habebam *I regarded, thought, or considered.*

Page 27. **23 venditores grammaticae vel emptores:** *buyers or sellers of grammar, learning.*

Page 28. **1 secundum id pactum et placitum quo inter se homines ista signa firmarunt** *according to, or in the, the agreed upon and thus conventionally settled.*

17 ut ego illum *Ellen refers to Homer.*

Page 29. **4 Sed illius fluxum ad tentationes martyrum** *only the transient sufferings the courage of the martyrs, through The love of God. The love from the master's cane to the martyr's trials.*

17 ex eodem pulvere *from, or of the same clay or earth.*

26 et magna res agitur foro *and a great solemnity is made of it, when that is going on in the forum.*

Page 30. **9. bonae spei puer** *a boy of good promise.*

VOCABULARY

ā or **ab** (**ab** is used for **a** before A or a vowel), prep. with abl., *by, at, from.*

abeō, īre, iī or **īvī, itum,** *to go away, depart, go from, escape.*

abūtor, ūtī, ūsus sum, dep., *to use, use up; misuse, waste.*

ac or **atque,** connective conj., *and, and also, and even.*

Acca, ae, f., *Acca.*

accēdō, ere, cessī, cessum, *to come to, enter;* with abl. or dat., *to be added to.*

acceptus, a, um, *appointed, agreeable.*

accersō [arcessō], **ere, īvī, itum,** *to cause to come, to call, summon; to bring, fetch.*

accipiō, ere, cēpī, ceptum, *to hear, receive, accept, take; to appoint.*

accūsō, āre, āvī, ātum, *to reproach, blame, call one to account.*

aciēs, ēī, f., *a battle-array, an army drawn up for battle, a battle-line.*

acquiēscō, ere, ēvī, *to acquiesce in, assent to.*

acquīrō, ere, sīvī, sītum, *to get, obtain, acquire.*

Acta, orum, n. pl., *things done, deeds, acts.*

acūtus, a, um, *sharp, pointed, acute, severe.*

ad, prep. with acc., *to, at, for.*

adamō, āre, āvī, ātum, *to love, fall in love with.*

addō, ere, didī, ditum, *to put to, add to, increase, augment.*

adeō, īre, iī or **īvī, itum,** *to go to, approach.*

adf, *see* **aff**

adhūc, adv., *to this point, hitherto, till now; besides, moreover.*

adimō ere, ēmī, ēmptum, *to take away, deprive of.*

Admētus, ī, m., *Admetus.*

administrō, āre, āvī, ātum, *to execute, perform, administer.*

admīrātiō, ōnis, f., *wonder, admiration, astonishment.*

admīror, ārī, ātus sum, dep., *to admire, wonder at.*

admoneō, ēre, uī, itum, *to put in mind, show, suggest, admonish, warn.*

adōrātor, ōris, m., *an adorer, worshipper.*

adōrō, āre, āvī, ātum, *to entreat; worship, adore.*

Adrianus, ī, m., *Adrian*, a celebrated Roman emperor.

adscrībō (**ascrībō**), **ere**, **scrīpsī**, **scrīptum**, *to ascribe, attribute, impute.*

adulterāns, **āntis**, part. adj., *one committing adultery, an adulterer.*

adulterium, ī, n., *adultery, adulteration.*

adulterō, **āre**, **āvī**, **ātum**, *to commit adultery, to defile.*

advehō, **ere**, **vēxī**, **vectum**, *to carry to, conduct, bring in.*

adveniō, **īre**, **vēnī**, **ventum**, *to come to, reach, arrive at.*

adventus, **ūs**, m., *the approach, arrival, forerunner.*

adversārius, ī, m., *an enemy, opponent, adversary.*

adversō, **āre**, **āvī**, **ātum**, *to turn to, turn against; to jeer at, ridicule.*

adversus or **adversum**, prep. with acc., *to, toward, against, in opposition to.*

advertō, **ere**, **vertī**, **versum**, *to turn* or *direct toward, to observe, perceive, remark.*

aedēs (**aedis**), **is**, f., *temple, building.*

Aegyptius, **a**, **um**, *Egyptian.*

Aegyptus, ī, m., *Egypt.*

Aenēās, **ae**, m., *Aeneas*, a Trojan prince, son of Venus and Anchises, and the hero of the Aeneid.

aenīgma, **atis**, n., *an enigma, riddle, question.*

āēr, **āeris**, m., *the air, weather, atmosphere, heavens.*

aerārium, ī, n., *a bank, a treasury.*

Aesculāpius, ī, m., *Aesculapius*, a son of Apollo.

aetās, **ātis**, f., *time of life, age.*

aevum, ī, n., *a space of time, age.*

afficiō, **ere**, **fēcī**, **fectum**, *to afflict a person, to trouble, to punish.*

affīgō, **ere**, **fīxī**, **fixum**, *to fasten to, to fix on.*

affīrmō, **āre**, **āvī**, **ātum**, *to assert, say, affirm.*

afflīctus, **a**, **um**, part. adj., *afflicted, distressed, unfortunate.*

Āfrica, **ae**, f., *Africa.*

Āfricānus, ī, m., *Africanus* (P. Cornelius Scipio); he defeated Hannibal at Zama, 201 B.C.

āgmen, **inis**, n., *a host, crowd, line of march.*

agō, **ere**, **ēgī**, **āctum**, *to move, drive, tend; carry, do, act, perform, plead, deliver a speech.*

āiō (**ais**, **ait**), defective, *to assent, say, assert.*

Alexander, drī, m., *Alexander.*

Alexandrīa, **ae**, f., *Alexandria.*

Alexandrīnus, **a**, **um**, *Alexandrian.*

aliēnus, **a**, **um**, *foreign, strange.*

aliō, adv., of place, *to some other place*; of time, *at some other time*.

aliquamdiū, adv., *a while, for some time, for a considerable time*.

aliquandō, temp. adv., *at any time, at some time; once, formerly; hereafter*.

aliquī, aliqua, aliquod, pron. indef. adj., *some, any*.

aliquis, aliquid, pron. indef. subst., *some one, any one, something, anything*.

aliquot, indecl. indef. num., *some, a few*.

aliunde (**ali unde**), adv., *from elsewhere, to no other source or place*.

alius, alia, aliud, adj., *other, another*; **alius . . . alius**, *the one . . . the other*.

alludēns, entis, part. adj., *one playing with, joking with, jesting with, one sportively encouraging*.

altāre or **altar, altaris**, post-classical for **altārium, iī**, n. pl., *an altar, a high altar*.

alter, era, erum, adj., *the one, the other, the other of two*.

altercor, ārī, ātus sum, dep., *to dispute, argue*.

alternīs, adv., *alternately, by turns*.

altius, adv., *higher, further, deeper*.

amāritūdō, inis, f., *bitterness, severity*.

amārus, a, um, adj., *bitter, harsh, severe, disagreeable*.

ambiguus, a, um, *changeable, uncertain, doubtful, ambiguous*.

ambitiō, ōnis, f., *grandeur, vanity, ambition*.

Ambrosius, ī, m., *St. Ambrose*, bishop of Milan, born at Trèves about the year 340.

ambulō, āre, āvī, ātum, *to go about, walk, take a walk, to travel, go away*.

amīcus, ī, m., *a friend, companion*.

amō, āre, āvī, ātum, *to like, love, admire*.

amor, ōris, f., *love, longing, languor*.

Amphilochius, ī, m., *Amphilochius*, bishop of Iconium.

amplius, adv., *more, longer, further, larger, greater*.

amputō, āre, āvī, ātum, *to cut off, cut away, prune, pare*.

an, conj., *or, whether*.

Anatolius, ī, m., *Anatolius*, a chief priest of the church of [illegible].

ancilla, ae, f., *a maid servant, a female slave*.

Ancus, ī, m., [illegible].

angelus, ī, m., [illegible].

angulus, ī, m., *angle, corner; remote place.*

angustia, ae, f., *a narrow place, short in extent, narrow limit.*

anima, ae, f., *life, spirit, soul.*

animadvertō, ere, vertī, versum, *to think, consider, turn the mind to; observe, perceive.*

animal, ālis, n., *an animal, a wild beast.*

animus, ī, m., *the mind, will.*

annus, ī, m., *a year.*

ānser, eris, m., *a goose.*

ante, prep. with acc., *before, in front of;* adv., *before.*

anteā, temp. adv., *before this* or *that, formerly, before.*

Antīchristus, ī, m., *the Antichrist.*

Antiochenus, ī, f., *Antioch.*

antīquitās, ātis, f., *olden time, antiquity.*

Antōnīnus, ī, m., *Antoninus.*

antrum, ī, n., *a cave, cavern.*

aperiō, īre, peruī, pertum, *to uncover, open.*

apertus, a, um, *open, uncovered.*

Apollināris, e, and **Apollinarius**, a, um, adj., *Apollinarian.*

Apollināris, ī, m., *Apollinaris*

Apollō, inis, m., *Apollo*, a son of Jupiter and Latona.

Apollōnius, ī, m., *Apollonius*, a Christian apologist.

Apologeticus, ī, m., *the Apology.*

apostolus, ī, m., *an apostle, a follower.*

apparātus, ūs, m., *equipment, provision.*

appāreō, ēre, pāruī, pāritum, *to appear, come in sight, make one's appearance, be visible.*

appellātiō, ōnis, f., *name, title.*

appellō, āre, āvī, ātum, *to call upon, speak to; to entreat, appeal to; to call, pronounce, name.*

Appiō, ōnis, m., *Appio*, a grammarian.

approbō, āre, āvī, ātum, *to approve, assent to, favor.*

Aprīlis, is, m., the month *April.*

apud, prep. with acc., *with, among; in the mind of; in, to, at.*

āra, ae, f., *an altar, an elevation for sacrifice.*

Arātus, ī, m., *Aratus*, a Greek poet.

arcessō (accersō), ere, īvī, ītum, *to fetch, bring, summon.*

Argīvus, a, um, adj., *Argive, of Argos.*

argūmentor, ārī, ātus sum, dep., *to argue, to demonstrate.*

argūmentum, ī, n., *an argument, proof, evidence, sign.*

Aristīdēs, is, m., *Aristides*, an Athenian apologist.

Aristotelēs, is, m., *Aristotle*, a celebrated philosopher, teacher of Alexander the Great.

arma, ōrum, n. pl., *arms, implements, tools.*

armātus, a, um, *equipped, armed.*

Arnobius, ī, n., *Arnobius*, an African heathen rhetorician, who was converted to Christianity.

arrīdēns, entis, part. adj., *one smiling upon, one being pleased with.*

artē, adv., *skilfully, narrowly, closely, briefly.*

artifex, icis, m., *a player, artist, expert, mechanic.*

ascendō, ere, ascendī, ascēnsum, *to ascend, mount, climb.*

Asia, ae, f., *Asia.*

aspergō (adsp), ere, ersī, ersum, *to scatter, strew upon, sprinkle upon; to dash or cast upon.*

assertiō, ōnis, f., *an assertion, unsupported declaration.*

assūmō, ere, mpsī, mptum, *to take up, add, adopt, to claim, assume.*

Assyrii, ōrum, m. pl., *the Assyrians.*

Asterius, ī, m., *Asterius*, bishop of Amasea in Pontus.

asylum, ī, n., *an asylum, refuge.*

at or **ast**, conj., *but, yet, then, on the other hand.*

Athanasius, ī, m., *Athanasius*, bishop of Alexandria.

Athēniēnsis, e, adj., *Athenian.*

Atilius, ī, m., *Atilius* (Regulus).

attigō, old form of **attingō**, ere, tigī, *to touch, come in contact with.*

auctor, ōris, m., *author, writer; originator; persecutor.*

auctōritās, ātis, f., *power, influence, dignity, authority.*

audācior, ius, adj. (compar. of audāx), *bolder, more audacious, more presumptuous.*

audeō, ēre, ausus sum, semidep., *to dare, venture to do, dare to do.*

audiō, īre, īvī, or īī, ītum, *to hear, perceive, listen.*

augeō, ēre, auxī, auctum, *to increase, augment.*

augurium, ī, n., *an augury, prophecy.*

augustus, a, um, *august, majestic, venerable.*

Augustus, ī, m., *Augustus*, a Roman emperor.

Aurēliānus, ī, m., *Aurelian*, a Roman emperor.

aureus, a, um, adj., *of gold, golden.*

auris, is, f., *the ear.*

aurum, ī, n., *gold, the bright metal.*

auspicium, ī, n., *auspice; sign, omen.*

auspicor, ārī, ātus sum, dep., *to make a beginning, to begin; to take auspices at the beginning of an undertaking.*

aut, conj., *or;* **aut . . . aut**, *either . . . or.*

autem, conj., *again, moreover, however, but.*

auxilium, ī, n., *aid, help, assistance, succor.*

B

balneum, ī, n. (pl., **balneae, orum**, and **balnea, orum**), *a bath, bath-house.*

barbarus, ī, m., *a barbarian, foreigner, stranger.*

Bardesanēs, is, m., *Bardesanes*, a courtier at Abgars.

Basilius, ī, m., *St. Basil*, bishop of Caesarea, in Cappadocia.

beātus, a, um, adj., *happy.*

bellātor, ōris, m., *a warrior, a soldier, fighter.*

beneficium, ī, n., *a benefit, favor, gift.*

bēstia, ae, f., *a beast, wild beast.*

bibliothēca, ae, f., *a library.*

bibō, ere, **bibī**, to *drink, imbibe, absorb.*

bifāriam, adv., *in two parts, in two places, in two ways.*

bifrōns, ontis, adj., *with two faces, having two faces.*

bimēstris, e, adj., *of two months' duration, two months old.*

blandīmentum, ī, n., *a caress, a soothing, flattery.*

bonus, a, um, adj., *good, beautiful.*

Bostrēnsis, is, f., *Bostra.*

Brachinānae, arum, pl., *the Brahmans* (of India).

brevis, e, adj., *short, little, small.*

breviter, adv., *shortly, briefly, concisely.*

brūma, ae, f., *winter, wintertime.*

Brūtus, ī, m., *Brutus*, a Roman surname.

C

cadō, ere, **cecidī**, **cāsum**, *to fall, fall down; die; happen.*

caedō, ere, **cecīdī**, **caesum**, *to strike, beat, cut, cut down, kill.*

Caenophrūrium, ī, m., *Caenophrurium*, a city in Thrace.

Caesar, aris, m., *Caesar*, an emperor.

Caesariēnsis, e, adj., *Caesarean.*

Calendae (or **Kalendae**), **ārum**, f. pl., *the Calends*, or *Kalends*, the first day of the Roman month.

Callimachus, **I**, m., *Callimachus*, a Greek poet and grammarian.

Calpurnius, I., m., *Calpurnius*.

calvus, **a**, **um**, adj., *bald, without hair.*

calx, **calcis**, f., *the heel*; hence *the end, close, finish.*

Camillus, I, m., *Camillus*, who recaptured the Tarpeian rock from the barbarians.

candor, **ōris**, m., *whiteness, clearness, radiance, brightness.*

canis, **is**, m. or f., *a dog.*

cānitiēs (acc. **em**; abl. **ē**; other cases do not occur), f., *a gray color, gray hair, old age.*

Cannae, **ārum**, f. pl., *Cannæ*, made famous by the slaughter of the Roman forces by Hannibal.

cantio, **ōnis**, f., *a singing, a song, a sing-song, an incantation.*

cantō, **āre**, **āvī**, **ātum**, *to sound, to sing, recite.*

captō, **āre**, **cēpī**, **captum**, *to take, seize, capture, captivate.*

Capitōlīnus, **a**, **um**, *Capitoline, Capitolinus.*

Capitōlium, **I**, n., *the Capitol*, temple of Jupiter on the summit of Mons Capitolinus, at Rome.

Cappadox, **ocis**, m., *a Cappadocian.*

caprea, **ae**, f., *a roebuck; a wild she-goat, a gazelle.*

captīvitās, **ātis**, f., *captivity.*

captīvus, **a**, **um**, *captured, caught, taken prisoner.*

captus, **a**, **um**, part. adj., *captured, imprisoned.*

caput, **itis**, n., *the head, top end, extremity.*

carō, **carnis**, f., *flesh, body.*

Carpi, **orum**, m. pl., *the Carpi*, a people in Dacia.

Carthāginiēnsis, **e**, adj., *Punic, Carthaginian.*

Carthāgō, **inis**, f., *Carthage.*

cārus, **a**, **um**, *dear, esteemed, loved.*

cassus, **a**, **um**, adj., *empty, worthless, useless.*

Castor, **oris**, m., *Castor*, brother of Pollux.

causa (**caussa**), **ae**, f., *cause, reason, motive.*

causā, prep. with gen., *on account of, for the sake of.*

causidicus, I, m., *a pleader, an advocate.*

cautiō, **ōnis**, f., *heedfulness, precaution.*

cēdō, **ere**, **cessī**, **cessum**, *to yield to, submit to.*

celebrō, āre, āvī, ātum, *to celebrate, solemnize; to frequent.*

Celsus, ī, m., *Celsus*, the author of a treatise against Christianity.

cēnseō, ēre, cēnsuī, cēnsum, *to count, reckon, compute.*

cēnsus, ūs, m., *census, sum, amount, total.*

Cereālis, e, adj., *Cerealian, of Ceres.*

cēremōnia, ae, f., *ceremony, rite.*

cernō, ere, crēvī, *to distinguish, see, discern, perceive;* of legislative acts, *decree.*

certē, adv., *certainly, assuredly, surely; yet, indeed, at least; undoubtedly.*

certus, a, um, adj., *determined, certain, fixed, sure.*

cervīx, īcis, f., *the neck.*

cēterum (or **caeterum**), adv. and conj., *but, besides, moreover, in other respects.*

cēterus (**caeter**), cētera, cēterum, adj., *the other, the rest, the remainder.*

Christianus, a, um, adj., *Christian;* **Christianus**, ī, m., *a Christian.*

Christus, ī, m., *Christ*, the Saviour of mankind.

Cicerō, ōnis, m., *Cicero.*

Circē, ae, f., *Circe*, daughter of the Sun and of Perse.

circēnses, ium, m. pl., *the games of the Circus.*

circum, adv., and prep. with acc., *around, about, all around, at.*

circumferō, ferre, tulī, lātum, irreg., *to carry about* or *around.*

circumveniō, īre, vēnī, ventum, *to come around, encircle, surround, beset.*

circumvolvō, ere, *to roll around, twine around, envelop, surround.*

circus, ī, m., *a ring, a racecourse, the Circus.*

cīvitās, ātis, f., *the state, commonwealth.*

clāmāns, antis, part. adj., *one calling, shouting,* or *crying out.*

clāmō, āre, āvī, ātum, *to call, shout aloud, cry out.*

clārus, a, um, *clear, bright, renowned, famous, illustrious.*

clausula, ae, f., *a close, conclusion, an end, ending.*

clāva, ae, f., *a club, cudgel.*

clāvus, ī, m., literally, *nail; handle, rudder, helm.*

Clēmēns, entis, m., *Clement*, a Christian writer of Alexandria.

clēmēns entis adj. *mild, gentle, kind, gracious.*

clēmentia ae. f. *mercy, kindness, grace, reverence.*

Cloācina ae. f. *the Purifier,* a surname of Venus.

coeco (cae-) āre āvī ātum *to make dark, darken, to obscure.*

coelestis (cae-), e, adj., *heavenly, celestial, divine.*

coelum (cae-), ī, n., *heaven, the heavens.*

coepiō ere, coepī, coeptum *to begin, commence.*

coerceō, ēre, cuī, citum *to hold in, restrain, keep back, check, restrain, control.*

cōgitō, āre āvī, ātum *to consider, think, plan, devise.*

cognōmentum, ī, n., *a surname.*

cōgnōscō, ere gnōvī, gnitum *to ascertain, learn, know, to know.*

cōgō, cōgere coēgī coāctum *to drive together, collect, assemble, compel, force,* urge.

cohaereō, ēre haesī *to adhere, cohere, stick to, be connected with.*

collēgium, ī, n., *a college, association.*

colloco, āre āvī ātum *to place, set up, build, erect.*

colō, ere coluī, cultum *to cultivate, till, tend, take care of; to honor, revere, reverence, worship.*

color, ōris, m., *color, hue, tint.*

columna ae. f., *a column, pillar, post.*

comitium, ī, n., *a chamber, a place of meeting.*

commemorō, āre, āvī, ātum, *to bring to mind, remember, to say, mention.*

commendātiō ōnis f., *commendation, praise.*

commentārius ī m., *a note, memorandum, brief commentary.*

commenticius, a, um adj., *contrived, made up, thought out, invented.*

commodius adj. *convenient, more convenient, more easily, more perfectly.*

commoneō āre monuī monitum, *to remind, suggest to, put on one's mind.*

commoror ārī ātus sum *to linger, tarry, delay, remain, remain.*

commūnis, e, adj., *common, ordinary, general.*

comparātiō ōnis f., *a comparing, comparison.*

compāreō, ere uī *to appear, be visible, be present.*

comparō, āre, āvī, ātum, *to put together, compare, match.*

comperiō, īre, perī, pertum, *to find out, ascertain, learn.*

compertus, a, um, adj. part., *found out, learned, ascertained.*

comprehendō, ere, dī, sum, *to apprehend, comprehend, to state, describe, narrate.*

comprehēnsiō, ōnis, f., *a seizing, a laying hold of, an arresting, a catching.*

comprōbō, āre, āvī, ātum, *to prove, establish, attest, affirm, to test, put to a test.*

conciliābulum, ī, n., *a public place, market place, a court.*

concipiō, ere, cēpī, ceptum, *to take, receive, lay hold of; to conceive, devise, express.*

concordia, ae, f., *concord, union, harmony.*

concremō, āre, āvī, ātum, *to burn up, consume.*

conditiō, ōnis, f., *condition, nature.*

conditrix, tricis, f., *a female builder, a foundress.*

condō, ere, didī, ditum, *to build, found, establish, produce, make.*

cōnfābulātiō, ōnis, f., *conversation, intercourse.*

cōnferō, ferre, tulī, collātum, *to bring together, collect, gather; give to, confer, bestow.*

cōnfessiō, ōnis, f., *confession, acknowledgment.*

cōnfessor, ōris, m., *a confessor; acknowledger.*

confīdēns, entis, part. adj., *bold, daring, undaunted.*

cōnfirmō, āre, āvī, ātum, *to make firm, establish, strengthen, confirm.*

cōnfiteor, ērī, essus sum, dep., *to acknowledge, confess, admit, own.*

congregō, are, avī, atum, *to assemble, collect.*

congruō, ere, uī, *to come together, meet, coincide, agree with, correspond to.*

conjugium, ī, n., *a connection, union; marriage, wedlock.*

cōnscendō, ere, scendī, scēnsum, *to climb up, mount, ascend.*

cōnsecrō, āre, āvī, ātum, *to dedicate, devote to, consecrate to.*

cōnsīdō, ere, sēdī, sessum, *to sit down, sit; settle, encamp.*

cōnsilium, ī, n., *counsel, wisdom; a plan.*

cōnsor, ortis, adj., *sharing in common.* As a subst., m. or f., *brother, sister, consort,* one who shares in something with another.

cōnspectus, ūs, m., *sight, view, vision.*

cōnspirātiō, ōnis, f., *union, plot, conspiracy.*

Constantinus, I, m., *Constantine.*

cōnstitūtus, a, um, *placed, arranged, fixed, established.*

Cōnsuālia, ium, n. pl., *the Consualia*, games in honor of Consus.

cōnsul, ulis, m., *a consul.*

cōnsulātus, ūs, m., *the consulship, office of consul.*

Cōnsus, I, m., *Consus*, an ancient Italian deity.

contāminō, āre, āvī, ātum, *to corrupt, contaminate, defile, stain.*

contemnō, ere, tempsī, temptum, *to scorn, esteem lightly, despise.*

contentiō, ōnis, f., *contest, strife, contention.*

contexō, ere, xuī, xtum, *to form, compose, construct.*

contineō, ēre, tinuī tentum, *to hold within, contain, to bind, keep together.*

contrā, adv., and prep. with acc., *opposite, against, in opposition to.*

contrāiō (contra, aiō), āis, āit, dep., *to speak against, contradict.*

contumēliōsē, adv., *with insult, insolently, injuriously.*

contumēliōsus, a, um, *reproachful, insolent.*

contus, I, m., *a spear, a spike.*

conventus, ūs, m., *council, assembly, meeting.*

convertō, ere, tī, sum, *to turn round, change, alter, overturn, convert.*

cōpia, ae, f., *supply, fulness, abundance; population.*

cōpulātus, a, um, *joined together, united, connected.*

cor, cordis, n., *the heart, soul.*

Corinthius, a, um, *Corinthian, a Corinthian.*

Cornutus, I, m., *Cornutus*, a Stoic philosopher.

corōna, ae, f., *a crown, wreath.*

corpus, oris, n., *the body, a body, a substance.*

corripiō, ere, ripuī, reptum, *to seize, attack; rebuke, reprove.*

corrumpō, ere, rūpī, ruptum, *to break up, burst through; to destroy, waste, spoil, corrupt.*

coruscus, a, um, adj., *waving, tremulous; flashing, gleaming, brilliant, glittering.*

crēdēns, entis, part. adj., *trusting, believing.*

crēdō, ere, didī, ditum, *to trust, believe, have faith in, think, suppose.*

crēdulus, a, um, *credulous, believing.*

crēscō, ere, crēvī, crētum, *to grow, spring up, arise; increase, thrive, augment, multiply.*

Crēta, ae, f., *Crete*, an island in the Mediterranean.

Crētēnsis, e, adj., *Cretan.*

Crēticus, a, um, adj., *Cretan.*

Creūsa, ae, f., *Creusa*, daughter of Priam, and wife of Aeneas.

crīmen, inis, n., *an offence, crime, wickedness, sinfulness.*

criticus, ī, m., *a critic.*

cruciātus, ūs, m., *torture, torment, pain, punishment.*

cruciō, āre, āvī, ātum, *to torture, torment, afflict.*

crūdēlis, e, adj., *cruel, rough, harsh.*

cruentō, āre, āvī, ātum, *to make bloody, sprinkle with blood, wet with blood.*

cruentus, a, um, *bloody, cruel, sanguinary.*

cruor, ōris, m., *blood, gore.*

crux, crucis, f., *a cross.*

cultor, ōris, m., *a cultivator, teacher.*

cultūra, ae, f., *worship, honoring.*

cultus, ūs, m., *care; cultivation, worship, reverence.*

cum, prep. with abl., *with, together with, among.*

cum (*also* **quum**), conj. temp., *when, since, after;* as a causal part. (with the subj.), *since, as, while.*

cūnctus, a, um, *all, all together, entire, whole.*

cupiō, ere, īvī, ītum, *to long for, desire, wish.*

cūr, adv., *wherefore, why.*

cūra, ae, f., *painstaking, attention, care.*

cūria, ae, f., *a curia* or *tribe; assembly, a meeting-house, court, senate-house.*

cūriōsitās, ātis, f., *desire of knowledge, curiosity.*

currō, ere, cucurrī, cursum, *to run, hasten, hurry.*

currus, ūs, m., *a chariot, triumphal car.*

cursor, ōris, m., *a runner.*

custōdiō, ire, īvī, ītum, *to watch, observe, keep, preserve, guard.*

cutis, is, f., *the skin, hide, leather.*

cȳgnus, ī, m., *a swan.*

Cypriānus, ī, m., *Cyprian.*

Cyprius, a, um, adj., *Cyprian, of Cyprus.*

Cyprus, ī, f., *Cyprus*, an island in the Mediterranean.

D

Dācia, ae, f., *Dacia.*

daemōn, ōnis, m., *an evil spirit, a demon.*

daemonius, ī, m., *a demon.*

damnō āre āvī ātum *to condemn, renounce.*

David, m., indecl., *David.*

dē, prep. with abl., *touching, about, concerning; from, of; with respect to, on account of, by.*

dea, ae, f., *a goddess.*

dēbeō, ēre, uī, itum, *to owe, be under an obligation; ought to.*

decem, card. num., *ten.*

dēcernō, ere, crēvī, crētum, *to determine, decide, judge, decree, appoint.*

decimus, a, um, ord. num., *tenth.*

dēcipiō ere cēpī, ceptum, *to deceive, cheat.*

Decius, ī, m., *Decius*, a Latin praenomen.

dēcrētum, ī, n., *a decree, order.*

decus, oris, n., *splendor, glory, dignity, virtue.*

dēdecus, oris, n., *disgrace, dishonor, infamy.*

dēdicō āre āvī ātum *to dedicate, consecrate.*

dēfendō, ere, dī, fēnsum, *to defend, claim, maintain.*

dēferō, ferre, tulī, lātum, *to bring away, to report, announce, to give over, hand over, to pay, to offer, to transfer.*

dēficiō, ere, fēcī fectum, *to [illegible], abandon, forsake.*

dēfodiō, ere, fōdī, fossum, *to dig downwards, to bury, to hide, conceal.*

dēfūnctus, a, um, adj., *dead, deceased.*

dehinc, adv., *hereafter, henceforth, afterwards, next.*

dēiiciō, ere, iēcī, iectum, *to throw, cast, or hurl down, to precipitate.*

dein, for **deinde**, adv., *thereupon, after, afterwards.*

dēleō, ēre, ēvī, delētum, *to abolish, destroy.*

dēlīrus, a, um, *foolish, crazy, silly*

delītēscō, ere, tuī, *to lie hid.*

delphīnus, ī, m., *a dolphin.*

dēlūbrum, ī, n., *a shrine, sanctuary, temple.*

Demetrianus, ī, m., *Demetrianus.*

Dēmētrius, ī, m., *Demetrius.*

dēmōnstrō, āre, āvī, ātum, *to show, point out, indicate, prove, demonstrate.*

dēnique, adv., *and then, at length, at last.*

dēns, dentis, m., *a tooth*

dēputō, āre, āvī, ātum, *to reckon, esteem, consider*

dēripiō ere ripuī reptum, *to pull off, tear off, remove, flay.*

dērīsus, ūs, m., *mockery, scorn, derision.*

dērogō, āre, āvī, ātum, *to repeal, take away, diminish, disparage.*

dēscendō, ere, dī. scēnsum, *to come, come down, descend.*

dēsum, deesse, defuī, irreg., *to be away, absent, wanting, missing, lacking.*

dētergeō, ēre, sī, sum, *to wipe off, wipe away.*

dētineō, ēre, tinuī, tentum, *to keep back, keep, retain, hold.*

Deus, ī, m., *God;* **deus**, *a god.*

Deuteronomium, ī, n., *Deuteronomy*, one of the books of the Bible.

dēvolvō, ere, volvī, volūtum, *to tumble down, destroy; to deprive of.*

diabolus, ī, m., *the devil.*

dialecticus, a, um, adj., *of* or *pertaining to disputation, dialectical.* As a subst., **dialecticus, ī**, m., *a dialectician, a logician.*

dialogus, ī, m., *a dialogue, conversation.*

Diāna, ae, f., *Diana*, sister of Apollo.

dicō, āre, āvī, ātum, *to dedicate, consecrate, devote.*

dīcō, ere, dīxī, dictum, *to say, call, name, pronounce; to appoint, establish.*

dictum, ī, n., *a saying, a word.*

Dīdō, ōnis, f., *Dido* (Elisa or Elissa), the foundress of Carthage.

diēs, ēī, f., *a day.*

differō, ferre, distulī, dīlātum, irreg., *to defer, delay, put off.*

difficultās, ātis, f., *difficulty, hardship, trouble, distress.*

dignē, adv., *worthily, fitly, becomingly.*

dignitās, ātis, f., *dignity, authority, worth.*

dignus, a, um, *worthy, deserving, fit, proper.*

dīligenter, adv., *attentively, carefully, diligently, earnestly.*

dīligō, ere, lēxī, lēctum, *to choose, value highly, esteem, love.*

dīmicō, āre, āvī, ātum, *to fight, contend, struggle, strive.*

dīmittō, ere, mīsī, missum, *to send out, send forth.*

Dionȳsius, ī, m., *Dionysius*, a bishop of the Corinthians.

Dioscorus, ī, m., *Dioscorus*, a celebrated physician.

dīsciplīna, ae, f., *discipline, training, manner, method, teaching, religion.*

dīscipulus, ī, m., *a disciple, a follower, an apostle.*

discō, ere, didicī, *to learn, know, become acquainted with.*

discordia, ae, f., *discord, dissension.*

discurrō, ere, curri (cucurrī), cursum, *to run around or about, run to and fro.*

dispendium, ī, n., *expense, cost, loss.*

dispergō, ere, sī, persum, *to scatter, disperse, distribute.*

dispōnō, ere, posuī, positum, *to set in order, dispose, arrange, regulate.*

disputātiō, ōnis, f., *arguing, disputing, a discussion, a dispute, an argument.*

disputō, āre, āvī, ātum, *to estimate, compute; investigate, discuss, argue, dispute.*

dissimilis, e, adj., *unlike, dissimilar, different.*

dissimulō, āre, āvī, ātum, *to hide, disguise, keep secret, conceal; to ignore, shun.*

diū (diūtius, diūtissimē), adv., *long, for a long time.*

dīves, itis, adj., *rich, precious, abundant, well stocked.*

dīvinitās, ātis, f., *godhead, divinity.*

dīvinus, a, um, *divine, holy.*

dō, dare, dedī, datum, *to give, present, donate.*

doceō, ēre, docuī, doctum, *to teach, instruct, inform, tell.*

doctor, ōris, m., *a teacher, instructor.*

doctrīna, ae, f., *doctrine, teaching, instruction.*

doctus, a, um, part. adj., *learned, skilled, experienced.*

documentum, ī, n., *a lesson, pattern, example, warning.*

dogma, atis, n., *a dogma, a decree.*

dominātiō, ōnis, f., *rule, government, power, dominion.*

Dominus, ī, m., *the Lord; a master, a ruler.*

domus, ūs, f., *a house, a home, a dwelling, a palace.*

Dōnātus, ī, m., *Donatus.*

dōnec, conj., *until, till, as long as, when.*

dorsum, ī, n., *the back.*

dōtātus, a, um, part. adj., *endowed, gifted, provided.*

dūcō, ere, dūxī, ductum, *to lead, conduct, bring; think, consider, hold, suppose.*

ductor, ōris, m., *a leader, commander, general.*

dūdum, adv. temp., *a long time since; formerly; before; just now.*

dulcis, e, adj., *sweet, agreeable, pleasing, choice.*

dum, conj., *while, as long as, until;* with subj., *provided that, if.*

dumtaxat, adv., *literally, while one examines; provided that, if, exactly, merely.*

duo, ae, duo, card. num., *two.*

duodecim, card num., *twelve.*
dux, ducis, m., *leader, guide, ruler.*

E

ē (**ex** is used before *h* and before a vowel), prep. with abl., *from, out of, of.*
ēbrius, a, um, adj., *drunk, intoxicated.*
ecce, adv. demonstr., *lo! see! behold!*
ecclēsia, ae, f., *a church, a place of assembly.*
edāx, ācis, adj., *voracious, devouring.*
ēdentulus, a, um, *toothless, without teeth.*
ēdīscō, ere, didicī, *to learn thoroughly* or *by heart, commit to memory, learn, study.*
ēditiō, ōnis, f., *a statement, a will.*
edō, ere, ēdī, ēsum, *to eat, devour.*
ēdō, ere, ēdidī, ēditum, *to put forth, emit, publish, declare, print, edit; perform, celebrate.*
effētus, a, um, part. adj., *exhausted, worn out; incapacitated.*
effigiēs, ēi, f., *image, likeness, effigy.*
ego, pers. pron. 1st pers., *I;* pl., **nos**, *we.*
ēgregius, a, um, *uncommon, distinguished, excellent, eminent.*
ēlēctus, a, um, *picked, selected, chosen, choice, excellent.*
ēlegantia, ae, f., *refinement, grace, elegance.*
Eleusīnus, a, um, *Eleusinian.*
ēligō, ere, lēgī, lēctum, *to pick out, choose, select.*
ēloquēns, entis, part adj., *speaking well, eloquent.*
ēloquentia, ae, f., *the art of speaking well, eloquence.*
ēloquium, ī, n., *eloquence, power of speaking well.*
ēlūceō, ēre, xī, *to shine out, shine forth; to show one's self, be apparent, be manifest.*
ēmānō, āre, āvī, ātum, *to spring up, arise, emanate from, spread, be diffused.*
ēmendō, āre, āvī, ātum, *to correct, improve, emend.*
ēmicō, āre, cuī, cātum, *to rise up, spring up into sight, appear.*
Emisenus, ī, f., *Emisa.*
ēmolumentum, ī, n., *effort, labor; gain, profit, pay, stipend.*
ēmptor, ōris, m., *a buyer, a purchaser.*
ēn, interj., *lo! behold! see!*
enim, conj., *for, indeed, truly.*
ēniteō, ēre, uī, *to shine forth, gleam, brighten.*

ēnormitās, ātis, f., *hugeness, enormous size; enormity.*

ēnsis, is, m., *a sword.*

enūntiātiō, ōnis, f., *a declaration, enunciation, a name.*

Epicūrus, i, m., *Epicurus.*

Epimenidēs, is, m., *Epimenides*, a Greek poet and prophet.

episcopus, i, m., *a bishop.*

epistola, ae, f., *a written communication, a letter, an epistle.*

epistolāris, e, adj., *epistolary, pertaining to a letter.*

Equīria, ōrum, n. pl., the annual horse-race in the Campus Martius, in honor of Mars.

equus, i, m., *a horse.*

ērādō, ere, si, *to scratch out, erase, remove, eradicate.*

ergō, adv., *therefore, consequently, accordingly.*

errō, āre, āvī, ātum, *to wander about, lose one's self; to err, make a mistake.*

error, ōris, m., *a wandering or straying about; wavering, departure from the right way, error, delusion.*

ērubēscō, ere, ērubuī, *to grow red, blush, be ashamed.*

ērudiō, īre, īvī, ītum, *to polish; educate, teach, instruct, bring up.*

ērudītiō, ōnis, f., *learning, knowledge, instruction, erudition.*

ērudītus, a, um, part. adj., *learned, well-informed, experienced, skilled.*

et, conj., *and;* **et . . . et**, *both . . . and.*

etenim, conj., *for, truly, because, since.*

ethnicus, a, um, adj., *heathen, pagan.*

etiam, conj., *and also, furthermore, even, besides.*

Etrūria, ae, f., *Etruria*, a country on the western coast of Italy.

etsī, conj., *though, although, even, if.*

eurīpus, i, m., *strait, canal, conduit.*

Eusebius, i, m., *Eusebius*, a learned bishop of Caesarea.

Eustathius, i, m., *Eustathius*, bishop of Antioch at the time of the Nicene Council.

Eva, ae, f., *Eve*, the first woman.

ēvangelium, i, n., *the Gospel, good news.*

ēversiō, ōnis, f., *an overthrowing, destruction.*

ēvertō ere ēvertī eversum, *to overthrow, overturn, upset, agitate, disturb.*

ēvolvō, ere, volvī, volūtum, *to unroll, unfurl; to read, peruse.*

ēvomō, ere, uī, itum, *to vomit forth; put* or *send forth.*

exāmen, inis, n., *a weighing, an examination, an investigation, a consideration.*

excarnificō, āre, ātum, *to torment, torture, to cut to pieces.*

excēdō, ere, cessī, cessum, *to go away; to exceed, overstep, go beyond, transgress.*

excellō, ere, celsum, *to rise, elevate; to be eminent, to distinguish one's self, to excel.*

excidō, ere, cidī, *to fall from, fall out, slip out from, escape.*

excīdo, ere, cīdī. cīsum, *to cut down, raze, demolish, lay waste, destroy.*

excipio, ere, cēpī, ceptum, *to take out, except, make an exception to; to take, receive.*

excito, āre, āvī, ātum, *to wake up, arouse, excite.*

exclūdō, ere, clūsī, clūsum, *to shut out, except, exclude, cut off, separate.*

excōgitō, āre, āvī, ātum, *to devise, contrive, invent.*

excutiō, ere, cussī, cussum, *to cast* or *drive out, search, investigate, examine.*

exemplum, ī, n., *an example, a pattern, model, sample, a copy of a book.*

exerceō, ēre, exercuī, exercitum, *to superintend, work, exercise, practice.*

exercitus, us, m., *an army.*

exhibeō, ēre, uī, itum, *to hold out, tender, present, deliver, give up; to show, exhibit.*

exigō, ere, ēgī, āctum, *to demand, require, exact.*

exinde, adv., *thence, next, after that.*

exīstimō, āre, āvī, ātum, *to judge, consider, think, esteem.*

exitus, ūs, m., *end, death, departure.*

exōrdium, ī, n., *the beginning, commencement, introduction.*

expedītiō, ōnis, f., *an expedition, a campaign.*

explicō, āre, āvī, ātum, or **uī, itum,** *to unfold, unroll, adjust, regulate, explain.*

explōrō, āre, āvī, ātum, *to search out, seek, examine, explore, discover, find out, learn, know.*

expōnō, ere, posuī, positum, *to set forth, explain; relate, publish, tell.*

exprimō, ere, pressī, pressum, *to press out,* hence *to model, form, sculpture, portray.*

exprobro, āre, āvī, ātum, *to upbraid, reproach.*

exsecrābilis e adj., *accursed, detestable.*

exsequor, sequī, secūtus, dep., *to treat of, describe, carry out, follow to the end.*

exsistō, ere, extitī, exstitum *to step out, come forth, appear.*

exspectō, āre āvī, ātum *to look for, wait for, expect.*

exstinguō ere exstinxī exstinctum, *to put out, extinguish; abolish, destroy, kill, slay.*

exstō, āre, *to be extant, to exist, to be.*

exsurgō, ere surrēxī *to rise up, rise, recover strength or power.*

extorqueō, ēre sī tum *to twist out, dislocate, to wrench out, take away by force.*

extrēmus, a, um, *utmost, extreme, farthest, last, end.*

exuō, ere, uī, ūtum, *to put off, put away, lay aside; to strip, despoil, deprive.*

exuviae, ārum, f. pl., *robes, clothing; arms, equipment.*

F

fābella, ae, f., *a brief narrative, a story, a poem.*

fabricō āre āvī, ātum or **fabricor ārī, ātus sum,** *to frame, construct, build, make, make up, fabricate.*

fābula, ae, f., *a story, a poem, a narrative.*

fābulōsus a um *fabulous.*

facessō, ere, cessī, itum, *to do earnestly, to hasten, to go away, retire, depart.*

facilius, adv., *more easily, more readily.*

faciō, ere, fēcī, factum, *to do, make, create, effect, produce, bring to pass.*

factum, i, n., *a deed, an act.*

fallō, ere, fefellī, falsum, *to deceive, cheat, disappoint.*

falsus, a, um, *deceptive, false, spurious.*

famēs, is, f., *hunger, famine, poverty.*

fastīgium, i, n., *the roof, top, summit.*

fāstus, a, um, part., *fixed;* with **diēs,** *festival, feast-day.*

fateor, fatērī, fassus (fati or fari), dep., *to confess, own, acknowledge.*

febris, is, f., *a fever;* deified, *Fever.*

fel, fellis, n., *the gall-bladder, gall; poison; anger.*

Felix, icis, m., *Minucius Felix,* a Roman lawyer of the second century.

Feretrius, i, m., *Feretrius,* a surname of Jupiter.

ferō, ferre, tulī, lātum irreg., *to bear, carry, bring, convey; allow, permit.*

ferōcīo, īre, īvī, ītum, *to rage, be fierce, do violence.*

ferula, ae, f., *a cane, a rod, a stick.*

ferus, a, um, *wild, untamed, barbarous.*

fēstus, a, um, *holy, solemn, festal.*

fictus, a, um, part. adj., *fictitious, false.*

fidēlis, e, adj., *trusty, faithful, reliable.*

fidēs, eī, f., *faith, confidence, trust, belief.*

fīdō, ere, fīsus sum, semi-dep., *to trust in, have confidence in, confide in, believe.*

figmentum, ī, n., *an image, a fiction.*

fīlius, ī, m., *a son.*

fingō, ere, finxī, fictum, *to shape, form, make, invent.*

fīniō, īre, īvī, ītum, *to finish, end, close, cease.*

fīnis, is, m., *a boundary, limit, border.*

fiō, fierī, factus sum, used as pass. of **faciō**. See **faciō**.

Fīrmiānus, ī, m., *Firmian.*

firmō, āre, āvī, ātum, *to make firm, establish, steady, settle.*

flāgitiōsus, a, um, *shameful, disgraceful, wicked.*

flāgitium, ī, n., *a crime, a shameful* or *disgraceful act.*

flāmen, inis, m., *a priest of one particular deity.*

flēbilis, e, adj., *tearful, doleful, lamentable.*

Flōrālis, e, adj., *Floralian.*

flōrēns, entis, part. adj., *blossoming; fresh, young.*

flōridus, a, um, *blooming, flourishing.*

fluō, ere, fluxī, fluxum, *flow, roll, flood.*

fluxus, a, um, *flowing, weak, effeminate, debased.*

fluxus, us, m., *flood, flow, deluge.*

foedus, eris, n., *a treaty, an agreement, a contract.*

fōns, fontis, m., *a spring, fountain, source, origin, cause, uprising.*

forīs, adv., *outside, without, out of doors.*

fōrma, ae, f., *form, outline, character, manner.*

fōrmōsus, a, um, adj., *beautiful, well-formed.* As a subst., **formosus, ī**, m., *beauty, gracefulness.*

forte, adv., *perhaps, perchance, indeed.*

fortissime, adv., *very strongly, very powerfully.*

fortuītus, a, um, *chance, casual, accidental.*

forum, ī, n., *the forum, marketplace, public-place.*

frāter, tris, m., *a brother.*

frātricīda, ae, m., *the murderer of a brother, a fratricide.*

fraus, fraudis, f., *treachery, fraud, deceit.*

frīgeō, ēre, *to be cold, dull, lifeless, languid.*

frōns, frondis, f., *a tree, leafy branch, foliage.*

frūctus, ūs, m., *fruit, produce, profit.*

frūgālitās, tātis, f., *thrift, frugality.*

fuga, ae, f., *flight, escape.*

fugō, āre, āvī, ātum, *to put to flight, chase away, expel.*

fulmino, āre, *to lighten, to hurl lightnings; pass., to be struck by lightning.*

fundāmentum, ī, n., *foundation, groundwork, basis.*

fundō, ere, fūdī, fūsum, *to pour, pour out, shed; to pour forth, utter.*

fūnebris, e, adj., *funereal, deathly.*

furō, ere, *to be mad, be furious, to rage.*

furor, ōris, m., *rage, madness, fury.*

futūrus, a, um (part. of **sum**), *about to be, future.*

G

Gallilaeus, a, um, *Galilean.* As a subst., m., *a Galilean.*

gaudeō, ēre, gāvīsus sum semi-dep., *to rejoice, be glad, take pleasure in.*

Geminus, ī, m., Roman name. Plu., **Gemini, orum**, the twin constellation, Castor and Pollux.

generālis, e, adj., *universal, all*

gēns, gentis, f., *a nation, people, class; a foreigner, a Gentile.*

Gentilis, e, adj., *Gentile, heathen, pagan.*

genus, eris, n., *species, kind, sort, race.*

gerō, ere, gessī, gestum, *to accomplish, to do, carry out, perform.*

gladius, ī, m., *a sword.*

glōria, ae, f., *glory, renown, praise, fame.*

glōrior, ārī, ātus sum, *to glory, boast.*

glōriōsus, a, um, *glorious, renowned.*

Golia, ae, m., *Goliath.*

Graecus, a, um, *Grecian, Greek.* **Graece**, adv., *in Greek.*

grammatica, ae, f., *grammar, literature, philology.*

grammaticus, ī, m., *a grammarian, rhetorician, teacher.*

grandis, e, adj., *full-grown, large; grand, great; lofty, sublime.*

grātia, ae, f., *gift, favor, kindness;* with gen., *for the sake of*

gravis, e, adj., *heavy, harsh, severe, important.*

graviter, adv., *heavily, severely, violently.*

Gregorius, ī, m., *Gregory.*

grex, gregis, m., *flock, herd, drove, crowd.*

H

habeō, ēre, uī, itum, *to have, possess, hold.*

habitus, ūs, m., *character, nature, appearance, disposition,*

Hannibal, alis, m., *Hannibal*, leader of the Carthaginians in the second Punic war.

Hebraeus, i, m., *a Hebrew.*

hēmistichium, ī, n., *a hemistich, one-half a line.*

Herculēs, is, m., *Hercules*, the god of strength.

hereseon, ī, n., *heresy.*

Hermatelēs, is, m., *Hermateles.*

hīc, haec, hōc, dem. pron., *this.*

Hierōnymus, ī, m., *Jerome.*

Hieropolītānus, a, um, *Hieropolitan.*

Hilarius, ī, m., *Hilary*, bishop of Poictiers; defended the faith against Arianism.

hinc, adv., *from this source, cause, place, time; hence.*

Hippolytus, ī, m., *Hippolytus*, the first anti-Pope.

historia, ae, f., *a narrative of past events, history.*

hodiē, adv., *to-day, at the present day.*

hodiēque, for **hodiē quoque**, *to this day, still, now.*

Homērus, ī, m., *Homer*, the famous Greek poet.

homō, ĭnis, m., *a man, a human being.*

honor, ōris, m., *respect, honor, repute, esteem; reward, recompense.*

honōrifica, ae, f., *honor, respect, esteem, worship.*

honōrificē, adv., *in an honorable* or *respectful manner, honorably.*

honōrificus, a, um, *that which does* or *confers honor; honorable, respectable.*

honōrō, āre, āvī, ātum, *to honor, respect, esteem.*

hōra, ae, f., *an hour, time.*

hospitium, ī, n., *hospitality.*

hostia, ae, f., *victim, sacrifice,*

Hostīlius, ī, m., *Hostilius*, king of Rome.

hostis, is, m. or f., *an enemy* (public).

hūjusmodī (gen. of **hic** and **modus**), indecl. adj., *of this sort, of this kind, such.*

hūmānus, a, um, *human, mortal.*

humus, ī, m., *the earth, the ground, the soil.*

I

iaceō, ēre, cuī, *to lie, lie sick, to be ill, to lie prostrate; to be*

ejected; *to be cast down, dejected*.

iactō, ere, iēcī, iactum, *to throw, cast, fling, hurl*.

iactō, āre, āvī, ātum, *to throw, cast, hurl, scatter*.

iam, adv., *already, now, at length*.

Iāniculum, ī, n., *one of the seven hills of Rome*.

Iānuārius, ī, m., *January*.

Iānus, ī, m., *the sun-god, Janus*.

Īda, ae, f., *Ida*, a mountain in Crete.

Īdaeus, a, um, *of or belonging to Ida*.

Īdem, eadem, idem, pron., *the same, that same*.

ideō, adv., *for that reason, on that account, therefore*.

Īdōlolatrīa, Īdōlatrīa, ae, f., *idolatry, idol worship*.

Īdōlum, ī, n., *an idol, image*.

Īēsus, ī, m., *Jesus*.

igitur, adv., *then, therefore, consequently, thereupon*.

Ignis, is, f., *fire*.

Ignōminia, ae, f., *disgrace, dishonor, ignominy*.

Ignōrō, āre, āvī, ātum, *to be unacquainted with, ignorant of, not to know*.

Ignōtus, a, um, *unknown, unacquainted*.

Īlia, ium, n. pl., *the flank, the entrails, the intestines, private parts*.

illacrimō, āre, āvī, ātum, also **illacrimor**, dep., *to weep, bewail, lament, complain*.

ille, illa, illud, gen. *illīus*, dat. *illī*, pron., *that, that one, he, she, it*; (pl.) *those, those persons*.

illīc, adv., *there, in that place*.

illūc, adv., *thither, thereto, there*.

imāgō, inis, f., *an image, statue, likeness*.

imbuō, ere, uī, ūtum, *to wet, soak, saturate; to impress on, imbue, instruct, teach*.

imitō, āre, āvī, ātum, and **imitor, āre, ātus sum**, *to imitate, copy, follow, feign, pretend, counterfeit*.

immō see **imō**, adv., *1. in contradictions, or denial, no indeed, by no means; 2. in general, certainly, nay rather, by all means*.

immolō, āre, āvī, ātum, *to offer, sacrifice, to immolate*.

immundus, a, um, *unclean, impure, filthy*.

impendeō, ēre, *to hang over, overhang*.

impendō, ere, dī, sum, *to spend, expend; to give, devote, render up*.

imperātor, ōris, m., *emperor, general, ruler, leader*.

imperītus, a, um, *unskilled, ignorant, without experience*.

imperium, ī, *command, empire, power*.

imperō, āre, āvī, atum, *to command, order, govern, rule.*

impetus, ūs, m., *an attack, assault, onset, impulse.*

impius, a, um, *irreverent, ungodly, wicked, impious.*

impōnō, ere, posuī, positum, *to place, put, set* or *lay into, on, upon,* or *in.*

impotēns, entis, part. adj., *powerless, impotent, weak, feeble, violent, despotic.*

imprimō, ere, pressī, pressum, *to print, mark, impress, press.*

imprūdēns, entis, part. adj., *unexpecting, thoughtless, unconscious, unforeseeing.*

impudens, entis, f., *shamelessness, impudence.*

impūne, adv., *without punishment, safely, with impunity.*

impūnitās, ātis, f., *impunity.*

in, prep., (1) with acc., *into, in;* (2) with abl., *in, within.*

inānis, e, adj, *empty, void, worthless, poor.*

incendium, ī, n., *a burning, fire, conflagration.*

incipiō, ere, cēpī, ceptum, *to begin, commence.*

incitō, āre, *to hasten, urge forward, rush; to incite, arouse, stir up.*

inclīnō, āre, *to bend, bend down, stoop.*

incommodum, ī, n., *an inconvenience, trouble, disadvantage.*

incubō, āre, uī, itum, *to lie in* or *upon, to abide, dwell in.*

inde, adv., *thence, from that place; since, afterwards.*

India, ae, f., *India.*

indoctus, a, um, *untaught, unlearned, ignorant.*

indūcō, ere, dūxī, ductum, *to lead, bring, conduct.*

indulgentia, ae, f., *indulgence, complaisance, tenderness, forbearance.*

īnfāns, fantis, m. or f., *a child, an infant.*

īnfantia, ae, f., *infancy, early childhood.*

īnfēlīx, īcis, adj., *unfortunate, unhappy.*

īnficiō, ere, fēcī, fectum, *to stain, dye, color, tinge.*

īnfīrmitās, ātis, f., *weakness, feebleness, infirmity.*

ingenium, ī, n., (1) *nature, constitution;* (2) *genius, ability, talent, intellect.*

initium, ī, n., *beginning, commencement;* abl. sing. (used adverbially), *in the beginning, at first.*

iniūria, ae, f., *a wrong, a loss, an injury, offence, insult.*

innoxius, a, um, *harmless, blameless, innocent.*

inolēscō, ere, ēvī, ĭtum, *to grow up in,* or *on.*

inopia, ae, f., *want, need, lack, scarcity.*

inquam, defective verb, *to say.*

inquinamentum, ī, n., *corruption, defilement.*

inquinō, āre, *to defile, pollute, corrupt, spoil.*

inquiō, rarer form for **inquam**. See **inquam**.

inrogō (**irrogō**), āvī, ātum, *to impose, inflict, bestow.*

inscriptiō, ōnis, f., *an inscription, motto, a title.*

insīgnis, e, adj., *remarkable, distinguished, extraordinary.*

insolenter, adv., *unusually, proudly, insolently.*

instinctus, ūs, m., *an instigation, an impulse.*

instinguō, ere, nctum, *to instigate, incite, impel.*

instituō, ere, uī, ūtum, *to establish, found, institute, appoint.*

institūtiō, ōnis, f., *custom, manner.*

institūtor, ōris, m., *a builder, a founder, erector, contractor.*

instō, āre, stitī, *to stand in or upon; draw nigh, approach; to urge, press on.*

instrūmentum, ī, n., *a material, a tool, an implement.*

instruō, ere, ūxī, ūctum, *to build, erect; prepare, teach, instruct, provide, furnish.*

insultō, āre, āvī, ātum, *to spring or leap at or upon; to scoff at, abuse, revile, insult.*

intāctus, a, um, *untouched, uninjured, intact.*

intelligō, ere, ēxī, ēctum, *to perceive, discern, comprehend, understand.*

intentō, āre, *to stretch out, extend or direct toward or against.*

inter, prep. with acc., *between, among, amidst, with.*

intercēdō, ere, cessī, cessum, *to go or come between, to intervene.*

interdīcō, ere, dīxī, dictum, *to forbid, prohibit, interdict.*

interdum, adv., *sometimes, occasionally, meanwhile, in the meantime.*

interficiō, ere, fēcī, fectum, *to kill, slay, murder.*

intericiō, ere, iēcī, iectum, *to throw between; to set, place or put between, to intermix.*

interimō, ere, ēmī, ēmptum, *to abolish, destroy; to slay, kill, murder.*

interpellō, āre, *to interrupt, disturb, hinder, molest, stop.*

interpres, etis, m. or f., *negotiator, interpreter, translator.*

interpretor, ārī, ātus, dep., *to explain, expound, interpret.*

interrogātiō, ōnis, f., *a question, an inquiry.*

interrogō, āre, *to ask, question, interrogate.*

intrō, āre, *to go into, to enter.*

intus, adv., *on the inside, within.*

inveniō, īre, vēnī, ventum, *to invent, discover, learn, find out, find.*

investigō, āre, *to search into, to investigate.*

invictus, a, um, part., *unconquered, invincible, unvanquished.*

invideō, ēre, vīdī, vīsum, *to look at askance, to envy, to grudge.*

invidiōsus, a, um, *envious, invidious, hateful.*

invīsō, ere, sī, *to look after, go to see, to visit.*

invīsus, a, um, *unseen, secret, invisible.*

involūtus, a, um, *involved, intricate, obscure.*

iocus, ī (pl., also **ioca, orum**), m., *a jest, joke.*

Iosēphus, ī, m., *Josephus*, a Jewish historian born at Jerusalem, A.D. 37.

ipse, ipsa, ipsum, dem. pron., *self, very, own.*

īra, ae, f., *anger, wrath, rage, ire.*

Irenaeus, ī, m., *Irenaeus*, a bishop of Lyons.

is, ea, id, dem. pron., *that; also; he, she, it.*

Israēlītis, idis, m., *an Israelite.*

iste, a, ud, dem. pron., *that (yonder).*

ita, adv., *in this manner, in this wise, accordingly, so, just.*

itaque, conj., *and so, and thus, therefore, consequently.*

item, adv., *in like manner, likewise, also.*

iter, itineris, n., *a walk, a way, a journey, a march, a route.*

iubeō, ēre, iūssī, iūssum, *to order, bid, tell, command.*

iūcunditās, ātis, f., *pleasure, delight, enjoyment, agreeableness.*

iūcundus, a, um, *adj., pleasant, agreeable, delightful.*

Iūdaeī, ōrum, m. pl., *the Jews.*

Iūdaeus, a, um, *Jewish.*

Iūdās, or **Iuda**, m., indecl., *Judas* (Iscariot).

iūdex, icis, m. or f., *a judge, a decider, an umpire.*

iūdicium, ī, n., *judgment, opinion, trial, investigation.*

iugum, ī, n., *a yoke.*

Iūliānus, I, m., *Julian, the Apostate.*

Iūlius, I, m., *July; Julius* (Africanus), a historian.

Iūnō, ōnis f., *Juno, sister and wife of Jupiter.*

Iūpiter gen. **Iovis** m., *Jupiter or Jove, king of the gods.*

iūstitia ae, f., *justice, equity, uprightness.*

iūstus, a, um, *right, lawful, just.*

Iuvencus, I, m., *Juvencus, a Spanish Christian writer of the fourth century.*

iuvenis, is m., *a young man, a youth.*

iūxtā, adv., *near, next to, close to, by the side of*; prep. with acc., *near, next to, close to, approaching to, just as.*

K

K, *see* **C**

L

lacerō, āre, *to tear, to pierce, to mangle.*

lacessō, ere, īvī, ītum, *to excite, provoke.*

lacryma, ae, f., *a tear.*

Lactantius, I, m., *Lactantius.*

laedō, ere, sī, sum, *to wound, hurt, offend.*

laetificō, āre, *to cheer, gladden, delight.*

laetitia, ae, f., *gladness, pleasure, delight.*

Laodicēnus, a, um, *Laodicene, pertaining to Laodicea.*

Lāomedōn, ontis m., *Laomedon, father of Priam.*

lapis, idis m., *a stone.*

latebra, ae, f., *a retreat, a hiding place, a hiding place.*

Latiāris, e, adj., *Latiaris.*

Latīnē, adv., *in Latin.*

Latīnus, a, um, adj., *Latin.*

Latium, I, n., *Latium, a district of Italy.*

laudātus, a, um, part. adj., *praised, praiseworthy, celebrated.*

laudō, āre, *to praise, commend, extol.*

lēgātārius, a, um, *appointed by a last will and testament.*

lēgātus, I, m., *an ambassador, a legate, lieutenant.*

legō, ere, lēgī, lēctum, *to read, to read aloud; to arrange, choose, select.*

Lēnārius, I, m., *Lenarius, a judge.*

lēnōcinor, ārī, dep., *to practise, flatter, cozen, persuade.*

Leucothoa, ae, f., *Leucothoe, a sea-goddess.*

levō, āre, *to raise, lift, relieve, ease, to console, soothe, to raise up.*

lēx, lēgis, f., *a law, precept, rule.*

libellus, ī, m., *a little book, pamphlet, a treatise; a petition.*

libenter, adv., *willingly, gladly, freely.*

līber, **era**, **erum**, adj., *free, unrestrained.*

Līber, erī, m., an Italian deity, afterward identified with *Bacchus.*

liber, librī, m., *a book, a treatise.*

Līberālia, **ium**, n., *festival in honor of Bacchus.*

līberī, **ōrum**, m., *children.*

lībertās, **ātis**, f., *liberty, freedom, license.*

libet, **libēre**, **libuit**, **lībitum est**, impersonal verb, *it pleases;* with dative, *I like, I am pleased.*

licet, **licēre**, **licuit**, and **licitum est**, (1) impers. verb, *it is allowed, it is lawful, permitted;* (2) conj., *although.*

licitus, **a**, **um**, *lawful, allowed, permitted.*

līgneus, **a**, **um**, *of wood, wooden.*

līgnum, ī, n., *wood;* in plural, *firewood.*

līmen, **inis**, n., *door, threshold, entrance.*

lingua, **ae**, f., *the tongue; speech, language; calumny.*

lītera, **ae**, f., *a letter of the alphabet, a mark, character.*

līterae, **arum**, *a letter, correspondence, writing; the Scripture.*

līterārius, **a**, **um**, *pertaining to reading* or *writing.*

līterātus, **a**, **um**, part. adj., *learned, educated, studious.*

locuplēs, **e**, gen. **ētis**, adj., *rich, wealthy, sumptuous.*

locus, ī, m., *a place, spot, locality;* **loca**, **ōrum**, n. pl., *places connected with one another;* **loci**, **ōrum**, m. pl., *separate* or *different places.*

longaeva, **ae**, f., *old age.*

longaevus, **a**, **um**, *of great age, old, aged, ancient.*

longus, **a**, **um**, *long.*

loquor, **loquī**, **locūtus**, dep., *to speak, talk, say, declare.*

Lūciānus, ī, m., *Lucian*, a presbyter of Antioch.

lūdibrium, ī, n., *mockery, derision, scoff, abuse.*

lūdō, **ere**, **sī**, **sum**, *to play, amuse one's self with, to play games.*

lūdus, ī, m., *a spectacle, show, game, public game.*

luō, **ere**, **luī**, *to pay a debt* or *penalty, to suffer* or *undergo punishment.*

Lupercus, ī, m., *Lupercus*, a god who protected the flocks from wolves.

lūsus, ūs, m., *a sport, a play, a game.*

Lȳdus, a, um, *Lydian;* m. as subst., *a Lydian.*

M

macula, ae, f., *a spot, blemish, stain.*

magis, adv., *in a higher degree, more, rather.*

magister, trī, m., *master, superior, director.*

māgnanimus, a, um, *wholesouled, generous, kind.*

Māgnus, ī, m., *Magnus*, a Roman orator.

māgnus, a, um, *large, great, grand.*

māiestās, ātis, f., *majesty, power, dignity.*

māior, us, comparative of magnus.

māiores, um, m. pl., *ancestors, forefathers, elders.*

Maichiōn, ōnis, m., *Malchion*, a presbyter of Antioch.

mālō, mālle, māluī, *to choose rather, wish rather, to prefer.*

malum, ī, n., *an evil, an injury.*

malus, a, um, *evil, wicked, bad.*

Mancīnus, ī, m., *Mancinus*, a Roman proper name.

mandō, āre, *to commission, to order, command.*

maneō, ēre, mānsī, mānsum, *to stay, remain, continue.*

manifēstē, adv., *clearly, evidently, manifestly.*

manifēstus, a, um, *clear, plain, evident, manifest.*

manus, ūs, f., *the hand.* Abl. as adv., **manū**, *carefully.*

mare, is, n., *the sea.*

Mārs, **Mārtis**, m., *Mars*, the god of war.

Mārtius, ī, m., *Martius.*

martyrium, ī, n., *martyrdom.*

martyrus, ī, m., *a martyr.*

māter, trīs, f., *a mother.*

māteria, ae, f., *material, matter; subject-matter, a topic.*

mathēmaticus, ī, m., *a mathematician, an astrologer.*

mātricīda, ae, m., *a matricide, the murderer of his own mother.*

mātrimōnium, ī, n., *marriage, matrimony;* in plural, *wives.*

Matthīa, ae, m., *St. Matthew*, the Apostle.

Maurī, ōrum, m. pl., *the Moors.*

māximē, adv., *in the highest degree, most of all, especially, exceedingly, very.*

Mēdī, ōrum, m. pl., *the Medes.*

medicus, ī, m., *physician, doctor, surgeon.*

medius, a, um, *in the middle, middle, centre.*

Megalēnsis, e, adj., *Megalensian.*

Melicertēs (or **Melicerta**), **ae**, m., *Melicertes*, a son of Ino.

melior, **ius**, comp. adj., *better.*

Melitō, **ōnis**, m., bishop of Sardis.

melius, comp. adv., *better.*

membrum, **ī**, n., *a limb, a part of the body, shape of the body.*

meminī, **isse**, *to remember, recall, recollect.*

memoria, **ae**, f., *memory, recollection.*

Menander, **drī**, m., *Menander*, a Greek comic poet.

mendāx, **ācis**, m., *a liar.*

mēns, **mentis**, f., *the mind, the disposition, the soul.*

mēnsis, **is**, m., *a month.*

mentior, **īrī**, **ītus sum**, dep., *to deceive, speak falsely.*

mercēs, **ēdis**, f., *pay, wages, salary.*

meretrīx, **īcis**, f., *a prostitute, a harlot, a courtesan.*

meritum, **ī**, n., *a reward, a gift.*

meritus, **a**, **um**, *deserved, due, fit, right.*

Messiae, **arum**, f. pl., *the Messiae*, deities presiding over the harvest.

messis, **is**, f., *harvest, reaping time.*

mēta, **ae**, f., *a goal, an end.*

metallum, **ī**, n., *a metal.*

Methodius, **ī**, m., *Methodius*, author of the "Symposium."

meticulosus, **a**, **um**, *fearful, frightful, terrible.*

metrum, **ī**, n., *a metre, a measure.*

metus, **ūs**, m., *fear, dread, anxiety.*

mīles, **itis**, m., *a soldier.*

mīlitia, **ae**, f., *military service, warfare, war.*

mīlitō, **āre**, **āvī**, **ātum**, *to be a soldier, perform military service, to fight.*

mīlle, pl. **milia**, card. num., *a thousand.*

Miltiades, **is**, m., *Miltiades*, a Christian writer of the reign of Commodus.

ministerium, **ī**, n., *the office of a ministry, service, ministry.*

minor, **us** (compar. of **parvus**), *less, smaller, younger.*

Minūtius, **ī**, m., *Minutius Felix.*

mīrābilis, **e**, adj., *wonderful, marvellous, strange.*

mīrāculum, **ī**, n., *a miracle, a wonder, a marvel.*

mīrus, **a**, **um**, adj., *admirable, wonderful.*

mīsceō, **ēre**, **mīscuī**, **mīxtus**, *to mix, mingle, blend.*

miser, **era**, **erum**, *wretched, unfortunate, miserable.*

miserābilis, **e**, adj., *pitiable, deplorable, wretched.*

misericordia, ae, f., *pity, compassion, mercy.*

mītēscō, ere, *to grow ripe, become soft, gentle, calm.*

mittō, ere, mīsī, missum, *to let go, send, despatch; yield, furnish, export.*

modicē, adv., *meanly, moderately, modestly.*

modicus, a, um, *moderate, small, little.*

modo, adv., *but only, merely, solely.*

modus, ī, m., *measure, manner.*

moenia, ium, n. pl., *walls, towns, ramparts.*

moereō, ēre, *to be sad* or *mournful, to mourn, grieve, lament.*

Moesia, ae, f., *Moesia*, a country near Thrace.

monitum, ī, n., *admonition, advice, warning.*

monumentum, ī, n., *a monument, memorial.*

mordeō, ēre, momordī morsum, *to bite, sting, vex, pain.*

mortālis ortis [illegible]

mortuī, morī mortuus sum [illegible]

mors mortis f., *death.*

mortuus a, um, [illegible] *dead person.*

mōs, mōris m., *manner, custom, conduct.*

Mōsēs or **Moysēs**, is, m., *Moses.*

moveō, ēre, mōvī, mōtum, *to move, stir up, set in motion, arouse, excite.*

mox, adv., *soon, presently, by and by.*

mūcrō, ōnis, m., *a sharp point, a blade, a sword.*

mulier, eris, f., *woman.*

multitūdō, inis, f., *a multitude, a crowd.*

multō, adv., *much, by much, by far, a great deal.*

multus, a, um, *much, many.*

mūnicipālis, e, adj., *municipal.*

mūrus, ī, m., *a wall.*

mūtō, āre, āvī, ātum, *to move, alter, change.*

mūtuor, ārī, dep., *to borrow, take.*

mūtuus, a, um, *borrowed, lent; reciprocal, mutual.*

Myrtia, ae, f., *Myrtia*, an epithet of Venus

mystērium, ī, n., *a mystery, a secret thing, a divine mystery.*

N

nam, causal or explanatory conj., *for, for example, thus, inasmuch as.*

nārrātiō, ōnis, f., *a narration, a narrative.*

narrō, āre, *to tell, narrate, relate; to say, affirm, assert.*

nāscor, ī, nātus sum, dep., *to be born, be begotten.*

nātālis, is, m., *a birthday.*

nātiō, ōnis, f., *a nation, a people.*

nātūra, ae, f., *nature, natural disposition, inclination, habit.*

nāvigō, āre, *to sail, set sail, navigate.*

nē, conj., enclitic, as an interrogative particle, *not, that not, lest.*

nec, adj. and conj., *and not, also not, nor.*

necessārius, a, um, *necessary, unavoidable, indispensable.*

necessitās, ātis, f., *necessity, fate, destiny.*

necō, āre, *to kill, slay, put to death, destroy.*

nefārius, a, um, *impious, abominable, heinous.*

negō, āre, *to say no, deny, refuse.*

negōtium, ī, n., *work, occupation, affair, business.*

nēmō, inis, m. or f., *no one, nobody.*

Neptūnālis, e, adj., *Neptunalian, pertaining to Neptune.*

Neptūnus, ī, m., *Neptune*, a god of the sea, brother of Jupiter.

neque, adv. and conj., *and not;* **neque . . . neque**, *neither . . . nor.*

Nerō, ōnis, m., *Nero*, a Roman surname.

Nerōniānus, a, um, *Neronian, tyrannical.*

nesciō, īre, īvī, *not to know, be ignorant of, be ignorant.*

nihil, n., indecl., *nothing.*

nimium, adv., *too much, too, very.*

nisi, conj., *if not, unless, except.*

nōbilis, e, adj., *well known, noted, renowned, distinguished.*

nocēns, entis, part., *injurious, bad, wicked;* m. as subst., *a guilty man, a criminal.*

nōmen, inis, n., a name.

nōn, negative adv., *not, no.*

Nōnae, ārum, f. pl., *the nones*, the ninth day before the ides of a month.

nōndum, adv., *not yet.*

nōnne, interrog. adv., (1) in direct question, *not* (expects affirmative answer); (2) in indirect question, *if not, whether not.*

nōnnūllus, a, um, *some, several.*

nōs, **nostrum**, pl. of **ego**, *we, us.*

nōscō, ēre, nōvī, nōtum, *to learn, find out, know.*

noster, nostra, nostrum, pron. adj., *our, our own, ours.*

notō, āre, *to mark, to distinguish by a mark, to stamp.*

nōtus, a, um, *known, well-known, famous.*

novus, a, um, *new, young, fresh, recent, unprecedented.*

nūbēs, is, f., *a cloud, a cloud of dust.*

nūbilum, ī, n., *a cloud, cloudy sky, cloudy weather.*

nūdus, a, um, *naked, bare, uncovered, exposed.*

nūllus, a, um, *no, not any, none.*

num (or **numquid**), adv., interrog. part. used when a negative answer is expected. In indirect questions, *whether.*

Numa, ae, m., Numa, a Roman proper name.

nūmen, inis, n., *divine will, a command, a god, a goddess, power, deity.*

Nūmentāna, ae, m., Mentana, a town; *adj.* Mentan and Pyrgan gates, *plural.*

numerō, āre, *to count, reckon, number.*

numerus, ī, m., *a number, a quantity.*

numinus or **nūmus, ī**, m., *a god, power of heaven, divine power.*

numquid, *see* **num.**

nunc, adv., *now, at present, at this time.*

nunquam, adv., *at no time, never.*

nūper, adv., *lately, recently, not long ago.*

nūptiae, ārum, f. pl., *nuptials, marriage, wedding.*

nūsquam, adv., *nowhere, in no place.*

nūtrīx, īcis, f., *a nurse, a guardian.*

O

Ō, interj., *expressing surprise or emotion, O! oh!*

ob, prep. with acc., *on account of, for, with regard to; therefore, because.*

obeliscus, ī, m., *an obelisk.*

oblīviscor, ī, lītus sum, dep., *to forget.*

obscūrus, a, um, *dark, obscure, unintelligible.*

obsecrō, āre, *to beseech, entreat, implore.*

obsīdeō, ēre, sēdī, sessum, *to sit before, besiege, watch, blockade.*

obtineō, ēre, tinuī, tentum, *to obtain, possess, hold.*

obveniō, īre, vēnī, ventum, *to come, to join; to happen to.*

occidēns, entis (part. of **occidō**), adj., *falling, going down;* as subst., *the west, the place where the sun goes down.*

occīdō, ere, cīdī, cīsum, *to strike down, kill, slay, to torture.*

Octāvius, ī, m., *Octavius*, an apologistic dialogue.

octō, card. num., *eight.*

oculus, ī, m., *the eye.*

ōdī, ōdisse (used only in the perfect tenses, but with an imperfect signification), *to hate, to dislike.*

odiōsus, a, um, *odious, hateful, annoying.*

Oeta, ae, f., the mountain range between Thessaly and Aetolia.

offerō, ferre, obtulī, oblātum, *to bring before, present, offer.*

officium, ī, n., *service, duty, office.*

ōlim, adv., *formally, once upon a time, once.*

omittō, ere, mīsī, missum, *to let go, let loose, let fall, neglect.*

omnīnō, adv., *altogether, wholly, entirely.*

omnis, e, adj., *all, every.*

onerōsus, a, um, *burdensome, oppressive.*

onus, eris, n., *a load, a burden, a weight.*

opīniō, ōnis, f., *opinion, supposition, belief.*

oportet, ēre, oportuit, impers., *it is necessary, proper, right.*

optātus, a, um, *wished, desired, pleasing.*

optō, āre, *to wish, wish for, desire.*

opus, eris, n., *work, labor, toil.*

opusculum, ī, n. (dim.), *a little work; treatise, pamphlet.*

ōrātiō, ōnis, f., *a speech, a prayer, supplication.*

ōrātor, ōris, f., m., *a speaker, an orator.*

orbis, is, m., *surface, orbit, circle, the earth, the world.*

oriēns, entis (part. of **orior**), adj., *rising;* m. as subst., *the orient, the east.*

Origen, inis, m., *Origen.*

orīgō, inis, f., *origin, birth, source, beginning.*

orior, īrī. ortus sum, dep., *to rise, become visible.*

ōrnāmentum, ī, n., *an equipment, an ornament, a decoration.*

ōs, ōris, n., *the mouth, lip, tongue.*

ostendō, ere, dī, tum, *to show, set forth, exhibit, display.*

ostentus, ūs, m., *a display, a sight, a spectacle.*

ōtium, ī, n., *ease, leisure, inactivity, idleness.*

ōvum, ī, n., *an egg.*

P

pābulum, I, n., *food, fodder, nourishment.*

pactum, I, n., *an agreement, contract, treaty, covenant.*

pactus, a, um, *agreed, covenanted, bound, promised.*

Pallor, ōris, m., *Pallor or Paleness, the god of fear.*

Pamphilus, I, m., *Pamphilus, a leader of the Athenian cavalry at Cannæ.*

pandō, ere, pandī, passum, *to spread out, extend, to unfold.*

Pantaenus, I, m., *Pantaenus, a Stoic philosopher, contemporary to Cicero.*

parabola, ae, f., *an allegory, a parable.*

parātus, a, um, part. adj., *prepared, ready, fitted.*

parēna, ae, f., *a parent, a father, a leader.*

parentō, āre, *to pay to the dead honors to offer sacrifices to appease the spirits of departed relatives.*

pāreō, ēre, uī, *to appear, be visible, seem, look.*

patēfaciō, ere, fēcī, factum, *to throw open, lay open, disclose.*

patēns, entis, m., f., *open, exposed, accessible, easy of approach.*

pateō, ēre, patuī, *to be open, to lie open, to be exposed, to be accessible.*

pater, tris, m., *father, sire.*

patior, patī, passus sum, *to suffer, bear, endure, permit.*

paucus, a, um, *few, little, brief.*

paulus, a, um, *little, small, slight, little consequence, of little value, insignificant.*

Paulus, I, m., *Paul, a Roman, a Roman surname.*

pavidus, a, um, *alarmed, frightened, panicked.*

Pavor, ōris, m., *Fear, Terror, the god of fear.*

pāx, pācis, f., *peace, truce, quiet.*

peccātum, ī, n., *a sin, an error, a misdemeanor, a fault.*

peccō, āre, āvī, ātum, *to sin, err, go wrong.*

middle, midway, in an equal degree.

parricīda, ae, m., *a murderer, a murderer of a near kinsman.*

pars, partis, f., *side, part, piece, portion.*

Parthicus, a, um, *Parthian.*

parturiō, īre, īvī, *to be in labor, to bring forth, produce.*

partus, ūs, m., *a bringing, a bringing forth, a birth.*

parum, adv., *too little, not enough, not sufficient.*

pāscō, ere, pāvī, pāstum, *to feed, pasture, tend, drive to pasture.*

pater, tris, m., *father, sire.*

patior, patī, passus sum, *to suffer, bear, endure, permit.*

pecus, pecoris, n., *a herd, a flock; cattle.*

pecus, udis, f., *a single head of cattle, a beast, a brute, an animal.*

pedagōgus (**paedagōgus**), **ī**, m., *a teacher, a tutor; the Pedagogue of Clement of Alexandria.*

pēierō (**periūrō**), **āre**, *to perjure one's self, to swear falsely, to lie.*

pellis, is, f., *the skin, a hide.*

Penātēs, ium, m., *the Penates, the household gods; a dwelling, a hearth.*

pendeō, ēre, pependi, *to hang, hang down, be suspended.*

penes, prep. with acc., *with, among, in the presence of, in the hands of.*

penetrō, āre, *to put, place* or *set into; to make one's way into, to penetrate, enter.*

penitus, adv., *inwardly, internally; completely, wholly, entirely.*

pēnulātus (**paenulātus**), **a, um**, *wearing a penula, gowned, in travelling dress.*

per, prep. with acc., *through, for, by, during, in.*

percutiō, ere, cussī, cussum, *to strike, hit, pierce, stamp.*

perdiscō, ere, didicī, *to learn thoroughly, get by heart.*

perditus, a, um, part., *hopeless, ruined, lost, abandoned.*

perdō, ere, didī, ditum, *to root out, do away with, ruin, destroy; lose irrecoverably.*

peregrīnus, a, um, *strange, foreign.*

perficiō, ere, fēcī, fectum, *to finish, perform, accomplish, perfect.*

perfidia, ae, f., *unbelief, dishonesty, treachery, perfidy.*

perfodiō, ere, fōdī, fossum, *to dig, pierce* or *thrust through, transfix.*

periclitor, āri, ātus sum, dep., *to endanger, risk, to be exposed to.*

perīculum, ī, n., *danger, risk, peril.*

perītus, a, um, *skilled, practised, experienced.*

Persae, ārum, m., *the Persians.*

persecūtiō, ōnis, f., *a pursuit, persecution.*

persecūtor, oris, m., *a persecutor* (of the Christians).

persequor, quī, secūtus sum, dep., *to follow, pursue, persecute.*

perstringō, ere, nxī, nctum, *to bind* or *tie tightly; to blind, dazzle; to blame, censure; to touch slightly.*

persuādeō, ēre, suasī, suāsum, *to convince, persuade.*

pertimĕsco, ere, mŭi, *to become very much frightened, to fear greatly, dread, grow*

pertinĕo, ēre, ŭi, *to belong to, be related to, to pertain to.*

pervĕnĭo, īre, vēni, ventum, *to come to, arrive, reach; to appertain to.*

pervicācia, æ, f., *stubbornness, obstinacy, perversity.*

pēs, pedis, m., *a foot.*

pessimus, a, um (super. of **malus**), *worst, very bad, very evil, most wicked.*

pestifer (rarely **pestiferus**), era, erum, *pestilential, destructive, deadly.*

petō, ĕre, īvi or ĭi, ītum, *to seek, obtain, derive, beg.*

Petrus, i, m., *Peter.*

phalerātus, a, um, *decorated, ornamented, glittering.*

Philō, ōnis, m., *Philo.*

philosophia, æ, f., *philosophy.*

philosophus, i, m., *a philosopher, logician.*

Pīcus, i, m., *Picus*, a son of Saturn.

Pierius, i, m., *Pierius.*

pietās, ātis, f., *piety, duty, affection, love.*

piger, gra, grum, *slow, indolent, lazy, sluggish.*

Pilumnus, i, m., *Pilumnus*, a god of the Latins.

pilus, i, m., *a hair.*

pingō, ĕre, pinxi, pictum, *to paint, represent.*

Pinō, ōnis, m., *Pino.*

pius, a, um, *pious, honest.*

Pius, i, m., *Pius.*

placeō, ēre, ŭi, citum, *to please, to satisfy.*

plācidus, a, um, *still, calm, peaceful, placid.*

placitus, a, um, *pleasing, agreeable.*

plācō, āre, *to appease, to reconcile.*

plāga, æ, f., *a blow, punishment, wound, a plague.*

plānē, adv., *clearly, plainly, distinctly.*

platea, æ, f., *a street, a broad way.*

Platō, ōnis, m., *Plato*, a celebrated Athenian philosopher.

plaustrum, i, n., *a wagon, a carriage.*

plēnus, a, um, *full, filled up, abundant, rich.*

plūrimus, a, um, *most, very many.*

plūs, plūris (comp. of **multus**), *more, a greater part.*

poena, æ, f., *punishment, torment, pain.*

poenālis, e, adj., *penal, oppressive, burdensome.*

poenĭteō, ēre, ŭi, *to cause to repent, to displease, to be sorry, to repent*; used imper-

sonally, *to cause sorrow, remorse, repentance;* with dat., *I repent, mourn.*

poenitūdō, inis, f., *penance, punishment, satisfaction.*

Poenus, a, um, *Punic, Carthaginian;* m. as subst., *a Carthaginian.*

poēta, ae, m., *a maker, a poet.*

poēticus, a, um, *poetical, poetic.*

pollēns, entis, part. adj., *strong, able, powerful, renowned.*

polliceor, ērī, icitus sum, dep., *to proffer, promise, pledge.*

polluō, ere, uī, ūtum, *to soil, defile, pollute.*

pompa, ae, f., *parade, display, pomp.*

pompātus, a, um, *pompous, ostentatious.*

Pompīlius, ī, m., *Pompilius.*

pōnō, ere, posuī, positum, *to put, place, set; to use; to set forth, explain, relate.*

pontifex, icis, m., *a pontiff, high priest, bishop.*

pōpulus, ī, m., *a people, the people.*

Porphyrius, ī, m., *Porphyry, a neoplatonist writer.*

porrigō, ere, rēxī, rēctum, *to spread out, to extend.*

portentum, ī, *a monster, a demon, an omen.*

pōscō, ere, popōscī, *to demand, beg, request, desire.*

possideō, ēre, sēdī, sessum, *to have, possess, occupy.*

possum, posse, potuī, *can, to be able.*

post, adv., and prep. with acc., *afterwards; after, behind.*

posteā, adv., *after this, after that, afterwards.*

posteritās, ātis, f., *posterity, futurity, future time.*

posterus, a, um, *coming, following, future;* m. plural as subst., *posterity, descendants.*

postmodum, adv., *afterwards, presently, shortly, subsequently.*

postquam, conj., *after that, as soon, as when.*

potēns, entis, part. adj., *able, mighty, powerful;* m. as subst., *a god, a ruler.*

potentia, ae, f., *might, force, power, ability.*

potestās, ātis, f., *power, force, ability, authority.*

Pothīnus, ī, m., *Pothinus,* a martyred bishop of Lyons in the time of Marcus Aurelius.

potior, ius, comp. adj., *more powerful, better, preferable,*

potissimē or **potissimum,** adv. sup., *chiefly, principally, above all, most of all.*

potius, adv., *rather, preferably, more.*

praebeō, ēre, uī, itum, *to present, offer; permit, allow.*

praecēdō, ere, cessī, cessum, *to precede, go before.*

praeceps, cipitis, adj., *swift, headlong, hasty, headstrong.*

praeceptum, ī, n., *a rule, a precept, command.*

praecipitō, āre, *to precipitate, to throw down, to hurl down.*

praecursor, ōris, m., *a forerunner, a precursor.*

praedicātiō, ōnis, f., *a public proclamation, publication, preaching.*

praedicō, āre, āvī, ātum, *to preach, publish, proclaim.*

praefectus, ī, m., *prefect, overseer; director, commander.*

praeferō, ferre, tulī, lātum, *to carry before, show, display.*

praemium, ī, n., *reward, profit, gain, advantage.*

praepōnō, ere, posuī, positum, *to put or set before, to place first, prefer.*

praescriptiō, ōnis, *command, order, law, proscription.*

praesideō, ēre, sēdī, *to sit before, to guard, to protect, to preside over.*

praestigium, ī, n., *a trick, a delusion, an illusion.*

praesul, ulis, m., *prefect, guard, protector.*

praeterea, adv., *besides, moreover, henceforth.*

praeteritus, a, um, *gone by, past, departed;* n. plural as subst., *things past* or *gone by, the past.*

praeveniō, īre, vēnī, ventum, *to anticipate, come before; go before, prevent.*

praevius, a, um, *going before, leading the way, previous, beforehand.*

prāvus, a, um, *crooked, distorted, wrong, mistaken.*

presbyter, erī, m., *a presbyter, a priest.*

pretiōsus, a, um, *costly, valuable, precious.*

pretium, ī, n., *price, worth, value; wages, reward.*

prex, ēcis, f., *a prayer, request, entreaty.*

prīma, ōrum, n. pl., *the beginning, the first part.*

prīmōrdium, ī, n., *beginning, origin, commencement.*

prīmus, a, um, *first, foremost.*

princeps, ipis, m., *emperor, prince, ruler, leader.*

prīncipālis, e, adj., *principal, first; princely, imperial.*

prīncipāliter, adv., *principally, chiefly.*

prīncipātus, ūs, m., *the first place, preference, predominance.*

prīncipium, ī, n., *beginning, commencement, origin.*

prior, prius, ōris, compar. adj., *former, previous, prior.*

prīstinus, a, um, *former, early, primitive.*

prīvātus, a, um, *private, private citizen.*

prō, prep. with abl., *before; in proportion to; according to; in behalf of, for.*

probō, āre, *to try, test, judge of; to approve, consent to; to prove, show, demonstrate.*

probus, a, um, *upright, virtuous, honorable.*

prōcēdō, ere, cessī, *to proceed, go forward; to advance, to extend; to happen.*

procella, ae, f., *a violent wind, hurricane, whirlwind.*

procul, adv., *at a distance, a great way off, far away, remote.*

Proculus, ī, m., *Proculus*, a Roman surname.

prōditor, ōris, m., *a betrayer, a traitor.*

prōdō, ere, didī, ditum, *to put* or *bring out, show, exhibit; to betray, reveal, publish, report.*

proelium, ī, n., *a battle, a combat.*

prōferō, ferre, tulī, lātum, *to bring* or *carry out, bring forth, bring forward.*

prōficiō, ere, fēcī, fectum, *to finish, perform, accomplish, perfect.*

prōflīgātus, a, um, *overcome, oppressed, destroyed.*

profugus, a, um, *fugitive, wandering, exile;* m. as subst., *an exile, a fugitive.*

profundō, ere, fūdī, fūsum, *to pour forth; pour out; speak, utter.*

proinde, adv., *just so, in like manner; hence, therefore, for the same reason.*

prōmīscuē, adv., *in common, commonly, generally, indiscriminately.*

prōmittō, ere, mīsī, missum, *to let go forward, to send forward; to assure, promise, vow; to neglect.*

prōnūntiō, āre, *to proclaim, announce.*

prophēta, ae, m., *one who predicts, a prophet.*

propīnō, āre, *to drink to a person's health; to give, deliver.*

prōpōnō, ere, posuī, positum, *to put* or *place before, to set before, to propose, offer.*

prōpositiō, ōnis, f., *a proposing, intention, a proposition.*

prōpositum, ī, n., *a plan, a design.*

propriē, adv., *properly, especially.*

proprius, a. um *proper, peculiar to a person, one's own, own.*

propterea, adv. *therefore, for that reason, on that account.*

prōrsus, adv., *forward, forthwith, straight on, straight way, far.*

prōsa, ae, f., *prose.*

prōscrībō, ere, scrīpsī, scrīptum, *to publish to auction, to advertise publicly, to proscribe, to outlaw.*

prōsiliō, īre, uī [no sup.], īvī, or īī, *to spring forth, burst forth, start out.*

prōsperitās, ātis, f., *good fortune, success, prosperity.*

prōstituō, ere, uī, ūtum, *to place before or in front, to expose.*

prōsum, prōdesse, profuī, *to be of use, to be useful to, to do good, benefit, profit.*

prōtinus, adv., *directly, immediately, at once.*

prōvectus, a, um, part. adj., *advanced, aged, elevated.*

prōvehō, ere, vēxī, vectum, *to carry forth, convey, transport.*

prōverbium, ī, n., *an adage, a proverb.*

prōvideō, ēre, vīdī, vīsum, *to look out for, provide for, look after, care for.*

prōvidus, a, um, *foreseeing, cautious, prudent.*

prōvincia, ae, f., *a province, a command.*

prūdentia, ae, f., *foresight, prudence, judgment.*

pūblicē, adv., *publicly, commonly.* [mon.

pūblicus, a, um, *public, com-*

pudendus, a, um, *shameful, disgraceful, shameful.*

pudeō, ēre, uī, or pudītum est, *to make or be ashamed, to regret, with Acc., it causes shame to, I am ashamed.*

pudor, ōris, m., *shame, disgrace, modesty.*

puer, erī, m., *a boy.*

puerulus, ī, m., *a little boy, a little slave.*

pugnō, āre, *to fight, contend, struggle.*

pulchritūdō, inis, f., *beauty, goodness.*

pullus, ī, m., *a young animal, a chicken, a small chicken.*

pulvis, eris, m., *dust, sand, earth.*

pūtidus, a, um, *rotten, decayed, foul, disgusting.*

putō, āre, *to think, consider, believe.*

Q

quadrāgintā, ao. a. ocl. num., *forty.*

quaerō, ere, sīvī, sītum, *to seek, search for, to get, obtain, to ask, beg, inquire.*

quaestō, ere, *to beg, ask, pray, beseech.*

quaestus, ūs, m., *a search, gain, profit, contribution; an advantage.*

quālis, e, adj., pron. correl. to **talis**, *of what sort, kind*, or *nature.*

quāliscumque, qualecumque, adj., *of whatsoever quality, kind*, or *sort.*

quālitās, ātis, f., *quality, property, state, condition.*

quam, adv. of comparison, *than, as.*

quamquam (or **quanquam**), conj., *though, although, yet.*

quamvīs, adv. and conj., *ever so much, although.*

quamdiu, adv., *as long as, until;* interrog., *how long?*

quandō, (1) adv., *at what time, when, whenever;* (2) conj., *since, because.*

quanquam, see **quamquam.**

quantus, a, um, adj., *what, how great, how much;* with correl. as **tantus**, *as, such as.*

quasi, adv., *as if, just as if.*

quātenus, adv., *how far, to what extent, how.*

quātuor, card. num., *four.*

quemadmodum, (1) interrog. adv., *how, in what manner?* (2) rel. adv., *as, just as.*

querēla, ae, f., *a complaining, a complaint.*

questus, ūs, m., *a complaint.*

quī, quae, quod, rel. and interrog. pron., *who, which, what.*

quia, conj., *because.*

quīdam, quaedam, quoddam, indef. pron., *certain, a certain one, somebody.*

quidem, adv., *indeed, certainly, in truth.*

Quīntiliānus, ī, m., *Quintilian.*

Quirīnālis, e, adj., *of Romulus.*

quis, quae, quid, pron., interrog., *who? which? what?* indef., *any one, anything.*

quīvīs, quaevīs, quodvīs and **quidvīs**, indef. pron., *who* or *what you please, any whatever, any, every.*

quō, adv., *whither, to what place, why.*

quod, conj., *that, because.*

quōmodo, adv., *in what manner, in what way, how.*

quoque, conj., *also, too.*

quot, indecl. adj., *how many, all, every.*

quotīdiē, adv., *daily, every day.*

quoūsque, adv., *until what time, till when, how long.*

quum (also **cum**), *when.*

R

rabidus, a, um, *rabid, mad, savage.*

rapiō, ere, puī, ptum, *to carry off, steal, rob.*

raptus, ūs, m., *a carrying off by force, rape, abduction.*

ratiō, ōnis, f., *reasoning, principle, manner, method.*

reātus, ūs, m., *guilt, impeachment; conviction.*

recēdō, ere, cessī, cessum, *to go back, retire, recede, fall back, fall away.*

recipiō, ere, cēpī, ceptum, *to take back, receive again, recover.*

recōgnōscō, ere, gnōvī, gnitum, *to recollect, observe, recognize.*

recordātiō, ōnis, f., *a recalling to mind, a recollection, a remembrance.*

recordor, ārī, dep., *to think over, to remember, to recollect.*

reddō, ere, didī, ditum, *to put back, give back, return.*

redeō, īre, iī, itum, *to go back, return, recur.*

referō, ferre, rettulī, relātum, *to carry, bring, draw, or put back;* hence, *to reply, answer, ask, petition.*

refulgeō, ēre, sī, *to shine forth, glitter, reflect.*

rēgālis, e, adj., *kingly, royal, regal.*

regimen, inis, n., *a rudder; a guiding, a government.*

rēgnō, āre, āvī, ātum, *to rule, reign, hold sway.*

rēgnum, ī, n., *a kingdom.*

regō, ere, rēxī, rēctum, *to guide, govern, to rule.*

Rēgulus, ī, m., *Regulus.*

relātiō, ōnis, f., (1) *a motion, a proposal, a report;* (2) (St. Ambrose) the Memorial of Symmachus.

religiō, ōnis, f., *religion, piety, religious obligation, religious custom, solemnity.*

relinquō, ere, līquī, lictum, *to leave behind, leave, move away from.*

reliquiae, ārum, f. pl., *the remainder, leavings, remnants, fragments.*

reliquus, a, um, *rest, remaining.*

removeō, ēre, mōvī, mōtum, *to move or draw back; to repulse; to remove, take away.*

renītor, nītī, dep., *to withstand, oppose, resist.*

renūntiātiō, ōnis, f., *renouncement, declaration.*

renūntiō, āre, *to retract, revoke, renounce.*

reor, rērī, ratus sum, dep., *to think, suppose, imagine.*

repellō, ere, reppulī, repulsum, *to drive or push back, to reject, repel.*

repēns, entis, adj., *sudden, hasty, unexpected.*

repente, adv., *suddenly, unexpectedly.*

reperiō, īre, repperī (reperī), repertum, *to find, discover, ascertain.*

repetō, ere, īvī, ītum, *to go back, recall, to seek again.*

repleō, ēre, ēvī, ētum, *to fill again, fill up, replenish.*

reportō, āre, āvī, ātum, *to carry* or *bring back, to return; to rumor, report.*

repōscō, ere, *to demand back, ask for again.*

reprehēnsiō, ōnis, f., *reprimand, censure, condemnation.*

requīrō, ere, sīvī, sītum, *to seek again, look after, ask for.*

rēs, reī, f., *a thing, matter, an object, a being.*

resarciō, īre, sartum, *to patch, to interweave, to restore.*

rescindō, ere, scidī, scissum, *to break down; to annul, abrogate, repeal, rescind.*

reservō, āre, āvī, ātum, *to reserve, keep, preserve.*

respergō, ere, sī, sum, *to sprinkle over, to wet.*

respiciō, ere, exī, ctum, *to look at, look back at, consider.*

respondeō, ēre, dī, sum, *to promise, answer, reply, respond.*

respōnsum, ī, n., *an answer, a reply, a response.*

restituō, ere, ūī, ūtum, *to set up again, restore, reëstablish.*

restringō, ere, ctum, *to bind fast, bind to, restrain.*

resultō, āre, ātum, *to spring back, rebound; to resound, reëcho.*

resurgō, ere, surrēxī, surrēctum, *to raise one's self, to rise; to appear again.*

resurrēctiō, ōnis, f., *a raising one's self, a getting up; a resurrection.*

retractō, āre, āvī, ātum, *to reconsider, discuss again, revise.*

reverentia, ae, f., *respect, regard, reverence.*

revocō, āre, āvī, ātum, *to call back, recall.*

rēx, rēgis, m., *a king.*

rhētor, oris, m., *a teacher of oratory* or *of rhetoric, a rhetorician.*

rīdeō, ēre, risī, risum, *to laugh, laugh at, ridicule.*

rītus, ūs, m., *a religious custom, ceremony, rite.*

rīvulus, ī, m., *a small brook, a rivulet.*

Rōbīgō, inis, m., *Rubigo.*

rogō, āre, āvī, ātum, *to question, ask, interrogate.*

Rōma, ae, f., *Rome.*

Rōmānus, a, um, *Roman;* m. as subst., *a Roman.*

Rōmulus, ī, m., *Romulus.*

Rufīnus, I. m., *Rufinus*.

ruīna ae, f., *a fall, a ruin*.

rumpō ere, rūpī, ruptum, *to break, burst, break down*.

rūpēs is, f., *a rock, a cliff*.

ruptus, a, um, *broken, torn, ruined, ruptured*.

rūrsus, or **rursum**, adv., *again, anew, back again*.

rūsticitās, ātis, f., *country manners, rustic behavior, rudeness*.

rūsticus, a, um, *rustic, rural*; m. as subst., *a countryman, a peasant, farmer*.

S

Sabīnus, a, um, *Sabine*; as subst., *a Sabine*.

sacer, sacra, sacrum, adj., *holy, sacred*.

sacerdos ōtis, m., *a priest, a priestess*.

sacerdōtium, I. n., *the priesthood*.

sacrificātor, ōris, *a sacrificer, a worshipper*.

sacrificium, I. n., *a sacrifice*.

sacrificō, āre, āvī, ātum, *to offer as a sacrifice, to sacrifice*.

sacrilegium, I. n., *a sacrilege*.

sacrilegus, a, um, *sacrilegious*.

sacrum, I. n., *a holy or sacred thing; a religious act or rite*.

saevus, a, um, *fierce, cruel, barbarous*.

salārium, I. n., *pension, salary, stipend*.

Sallustius, I. m., *C. Sallustius Crispus, a celebrated Roman historian*.

Salomōn, onis, m., *Solomon*.

salūbris, e, adj., *healthful, salubrious, wholesome*.

salūs ūtis, f., *salvation, deliverance, safety*.

Salvātor, ōris, m., *the Saviour*.

Samius, a, um, *Samian*.

Samothrāces, um, m. pl., *the Cabiri, or Samothracians*.

sānctus, a, um, *pure, holy, sacred*.

sanguis, inis, m., *blood*.

sapiēns, entis, *wise, sensible, well-judged*; as a subst., *a wise man, a philosopher*.

sapientia, ae, f., *wisdom, discretion, prudence*.

Sapōrēs, is, m., *Sapores, a king of the Persians*.

Sardōnius, a, um, adj., *Sardonic, Sardian*.

Satanas, ae, m., *Satan, an adversary, the Devil*.

satis, *enough, sufficiently, quite, tolerably, somewhat*.

Sāturnus, I. m., *Saturn, the god of civilization*.

saxum, I. n., *a rock, a stone*.

scelerātus, I. m., *a profligate, a bad or wicked person*.

scelus, eris, n., *crime, a wicked deed, wickedness.*

schola, ae, f., *a school, a sect.*

scientia, ae, f., *knowledge, science, skill.*

scīlicet, adv., *it is known, it is understood; of course.*

sciō, īre, īvī, ītum, *to learn, understand, know.*

scrībō, ere, scrīpsī, scrīptum, *to write.*

scrīptor, ōris, m., *a writer, a scribe, an author.*

scrīptum, ī, n., *a written law, an order, an edict.*

scrīptūra, ae, f., *a writing, an inscription.*

scrīptus, a, um, part. adj., *written, composed; drawn.*

Scythopolīta, ae, f., *Scythopolis.*

sēcernō, ere, crēvī, crētum, *to separate, hide, conceal.*

sēcrētior, ius, adj., *more secret, more obscure, more concealed.*

sēcrētum, ī, n., *a mystery, a secret.*

sēcrētus, a, um, *separate, apart, private, secret.*

secta, ae, f., *a school* or *sect of philosophy.*

sēcularis (**saecularis**), **e,** adj., *pertaining to age, secular.*

sēculum, ī, n., *race, generation;* hence, *world.*

secundum, adv. and prep. with acc., *after, behind; after, according to.*

sēcūrus, a, um, *secure, safe, quiet.*

sed, conj., *but.*

sēdēs, is, f., *a seat, a chair.*

sēdō, āre, āvī, ātum, *to settle, appease, check, stop.*

sēmentātiō, ōnis, f., *the sowing of the seed, a sowing.*

semper, adv., *ever, always, at all times.*

sempiternus, a, um, *everlasting, perpetual, eternal.*

sēnārius, ī, m., *a line, a verse of six feet.*

senātor, oris, m., *a senator.*

senātus, ūs, m., *the senate, a council.*

senectūs, ūtis, f. (used only in sing.), *old age.*

senēscō, ere, uī, *to grow old, to become aged.*

Senones, um, m. pl., *the Senones,* a very powerful and warlike people of Gaul.

sēnsus, ūs, m., *the faculty of feeling, of perception, a sense.*

sententia, ae, f., *opinion, decision, sentiment.*

sentiō, īre, sēnsī, sēnsum, *to perceive by the senses, to see, hear, feel, suffer,* etc., *to discern.*

septem, card. num., *seven.*

September, bris, m., the month *September.*

sepulchrum I. n., *a grave, a tomb, a sepulchre*

sepultūra ae. f., *a burial, an interment, a sepulture*

sequor, quī, secūtus, dep., *to follow, come to, go after, succeed.*

Serapeum, I. m., Serapis, an Egyptian deity

Serapiō, ōnis m., Serapion, an Egyptian bishop

serēnus, a, um, *clear, bright, fair, serene*

sērus, a, um, adj., *late, too late.*

servitūs, ūtis, f., *slavery, servitude, servitude*

servō, āre, āvī, ātum, *to save, preserve, keep, guard*

servus, I. m., *a servant, slave*

Sesslae, ārum, f. pl., the Sessae, district producing wine on the Sessites

sevēritās, ātis, f., *severity, sternness.*

sī, conj., *if*

Sibylla, ae, f., *the Sibyl*

sīc, adv., *in this manner, so, thus*

siccō, āre, āvī, ātum, *to make dry, dry up, to drain*

siccus, a, um, *dry, thirsty*

sīcut, adv., *as, as if, as it were, as*

significō, āre, āvī, ātum, *to show, point out, indicate, to mean, signify*

signō, āre, āvī, ātum, *to mark, mark out, seal, stamp, sign, designate*

signum, I. n., *a standard, a banner, a mark, token, sign, proof, a portrait*

simplex, icis, adj., *simple, honest, open, frank.*

simulācrum, I. n., *a likeness, an image, a form, statue, an idol*

sine, prep., with abl., *without*

singulārius, a, um, adj., *single, separate, extraordinary*

sīve, conj., *or if*, **sīve . . . sīve**, *whether . . . or.*

sōbrius, a, um, *sober, moderate, temperate, prudent*

socer, erī, m., *a father-in-law*; pl., *parents-in-law*

sōl, sōlis, m., *the sun*

sōlātium, sōlāctium, I. n., *consolation, comfort, relief*

solemnis, soll, e, adj., *annual, solemn, religious, festive.*

solemnitās, soll, ātis, f., *a solemnity, a festival, a solemn ceremony, pomp*

soleō, ēre, solitus sum, *to be accustomed, be wont*

sōlus, a, um, *alone, single*

somnium, I. n., *a dream, a fancy*

sonō, āre, uī, itum, *to sound, utter, make, cause*

sordēs, is, f., *dirt, filth, meanness, baseness*

sordidē, adv., *meanly, poorly, basely.*

sors, sortis, f., *a lot, chance, luck.*

spatium, ī, n., *a room, a space.*

speciēs, ei, f., *sight, seeing, appearance, look, view; sort, quality, species.*

spectāculum, ī, n., *a public show, a sight, a spectacle.*

spectātor, ōris, m., *a spectator, an onlooker.*

spectō, āre, āvī, ātum, *to look, gaze at, watch, observe.*

spēs, speī, f., *hope, an object of hope.*

spīritus, ūs, m., *a spirit, a soul, a mind.*

splendēns, entis, part. adj., *glittering, shining, bright.*

splendeō, ere, *to shine, glitter, be bright, sumptuous.*

splendidus, a, um, *brilliant, gorgeous, sumptuous, showy.*

splendor, ōris, m., *brightness, splendor, brilliance, lustre.*

stabīlis, e, adj., *firm, steady, stable, steadfast.*

stabulum, ī, n., *a dwelling.*

statim, adv., *immediately, at once, instantly.*

status, ūs, m., *position, state, condition.*

sternō, ere, strāvī, strātum, *to spread out, strew; to throw down, knock down, lay low.*

stō, āre, stetī, statum, *to stand, stand firm, remain, persevere.*

strepitus, ūs, m., *a noise, clattering, crackling.*

strōmatēs, um, *f.* pl., *miscellanies.*

strūctōr, ōris, m., *a builder, a carpenter.*

stultus, a, um, *foolish, silly.*

stylus (**stilus**), ī, m., *a style, manner, mode.*

suādeō, ēre, sī, sum, *to advise, recommend, exhort, urge, persuade.*

suāvitās, ātis, f., *sweetness, pleasantness, agreeableness.*

sub, prep. with abl. and acc., *under, below, beneath.*

subeō, īre, īvī, itum, *to come* or *go under, to succeed, come up, spring up; to come to mind, to occur.*

subferō (**sufferō**), **ferre, sustulī, sublātum**, *to carry under, take away, to hold up, support, sustain; to bear, endure, suffer.*

subigō, ere, ēgī, āctum, *to bring* or *get under, up* or *up to; to put down, subdue, subjugate; to raise, cultivate.*

subjectus, a, um, *under, subject to, subjected;* m. as subst., *a subject, a dependent.*

sublevō, āre, āvī, ātum *to lift up, raise up, support*

subsequor, quī, secutus *to follow, to follow close after*

subtrahō, ere, trāxī, trāctum, *to draw under, take away, carry off, remove*

succēdō, ere, cessī, cessum *to succeed, come up, go under*

successor, ōris, m., *a follower, a successor.*

Suētōnius, ī, m. *Suetonius, the name of a Roman gens*

sufflāgium, ī, n., *a pressing, suppressing, suppression*

suggestiō, ōnis, f., *a suggestion, a figure in which a question is asked and answered*

suggestus, ūs, m., *a platform, a raised place, a stage*

sui, sibi, sē or sēsē, *reflex. pron., himself, herself, itself, themselves*

sum, esse, fuī, *to be.*

summus, a, um, *highest, last, extreme, supreme*

sūmō, ere, sūmpsī, sūmptum *to borrow, take, assume*

super, adv. and prep. with *above and about*, I. adv., *above, on the top*; II. prep. *over, above, on*

superbus, a, um, *haughty, proud, insolent*

supercilium, ī, n., *an eyebrow*

superō, āre, āvī, ātum *to go over, overcome, conquer*

superstitiō, ōnis, f., *superstition, groundless belief*

superstitiōsus, a, um, *superstitious.*

supplicium, ī, n., *punishment, torment*

suprā, I. adv., *before, previously, above*; II. prep. with acc., *above, over, beyond.*

sūrculus, ī, m., *a little twig, a branch*

surgō, ere, surrēxī, *to rise, elevate*

suscipiō, ere, cēpī, ceptum, *to take up, support, sustain, undertake*

suspīciō, ōnis, f., *mistrust, distrust, suspicion*

sustineō, ēre, tinuī, tentus, *to support, to keep up, to maintain*

suus, a, um, *poss. pron., his, his own.*

Symmachus, ī, m., *Symmachus, a Roman orator and writer*

T

tabula, ae, f., *a board, a tablet, a writing tablet*

taceō, ēre, cuī, citum *to be silent, say nothing, be still*

tālis, e, *such, of such a kind, of such a nature, possible*

talpa, **ae**, f. (often masculine), *a mole.*

tam, adv. and dem. particle, denoting equality; employed in comparisons with **quam**, **atque**, **ut**, **qui**, or **quasi**, *so, so far, equally, to such a degree.*

tamen, conj., *yet, nevertheless, notwithstanding.*

tantus, **a**, **um**, *such, so great measure.* Correl. with **quantus**, *as great . . . as, as large . . . as.*

Tarpēius, **a**, **um**, *Tarpeian.*

Tarpēius, **ī**, m., *Mons Tarpeius*, a rock on the Capitoline hill, from which criminals were thrown.

tartareus, **a**, **um**, *hellish, infernal, Tartarean.*

Tatiānus, **ī**, m., *Tatian.*

Tatius, **ī**, m., *Tatius*, a king of the Sabines.

Tauricus, **a**, **um**, *of Taurus, Tauric, Taurian.*

tēctum, **ī**, n., *a roof, a cover, a shelter.*

tegumentum, **ī**, n., *a covering.*

tempestās, **ātis**, f., *time; tempest, a storm.*

templum, **ī**, n., *a temple, a sacred house.*

tempus, **oris**, n., *a time, time, a period of time.*

tendō, **ere**, **tetendī**, **tentum**, or **tensum**, *to stretch, extend, direct.*

teneō, **ēre**, **tenuī**, *to hold, have, possess.*

tentātiō, **ōnis**, f., *proof, test, trial, temptation.*

tentō, **āre**, **āvī**, **ātum**, *to try, attempt; attack, assail.*

tenuis, **e**, adj., *little, shallow, narrow.*

terminus, **ī**, m., *end, boundary, limit.*

terreō, **ēre**, **uī**, **itum**, *to frighten, alarm, terrify, dismay.*

terror, **ōris**, m., *a great fear, fear, dread, alarm.*

Tertullianus, **ī**, m., *Tertullian.*

testificor, **āri**, **ātus sum**, dep., *to testify, show, exhibit.*

testimōnium, **ī**, n., *evidence, testimony, a proof, a quotation, a passage.*

texō, **ere**, **uī**, **xtum**, *to weave, join* or *fit together.*

Thaumaturgus, **ī**, m., *the "Wonderworker," St. Gregory.*

theātrum, **ī**, n., *a playhouse, theatre.*

thēnsa (**tēnsa**), **ae**, f., *a sacred carriage.*

Theodorus, **ī**, m., *Theodore.*

Thrācia, **ae**, f., *Thrace*, a country bordering on the Danube.

Thrācius, **a**, **um**, *Thracian.*

Tiberius, I. m., *Tiberius*, a Roman praenomen.

Tiberinus, I, m., *Tiber* or *Tiberinus*.

Timaeus I. m., *Timaeus*, a Greek historian.

timeō, ēre, timuī, *to fear, dread, apprehend*.

tīrōcinium, I. n., *the first trial of strength, service, war, practice*.

titulus I. m., *inscription, title, name, honor*.

Titus, I. m., a Roman praenomen.

tōnitrus ūs. m. or **tonitrum**, I. n., *thunder*.

tonō, āre, uī, *to thunder, to make a loud noise, to roar*.

torqueō, ēre, torsī, sum, *to turn, twist, bend*.

tot, *num. adj., so many*.

totidem, *num. adj., just so many*.

tōtus, a, um, *all, whole, entire*.

trāctō, āre, āvī, ātum, *to touch, handle, manage, treat, practice*.

trādō, ere, didī, ditum, *to deliver, give over, hand over, surrender, transmit*.

trahō, ere, trāxī, tractum, *to draw, drag, bring along*.

tranquillitās, ātis, f., *peace, quietness, tranquillity*.

Tranquillus, I, m., *Tranquillus*, a historian.

trānsāctus, a, um, adj., *finished, completed*; of time, *past*.

trānseō, īre, iī (īvī), itum, *to go over, cross over, overpass, go past, go by, go to, pass over to*.

trānsferō, ferre, tulī, lātum, *to carry over, convey over, to transfer, remove*.

trānsigō, ere, ēgī, āctum, *to finish, complete, perform*.

trānslātiō, ōnis, f., *a carrying, a transferring, a removal, a transporting*.

trānsmittō, ere, mīsī, missum, *to send over, transmit, despatch*.

transvenō, āre, *to come over, overcome, transgress*.

trēs, tria, *three*.

tribuō, ere, uī, ūtum, *to allot, bestow, assign, grant*.

trīgintā, *num. adj., thirty*.

trīnī, ae, a, *three each, three by three, triple*.

Triphȳlius, I. m., *Triphylius*, a historian of Nysa, contemporary of Ptolemaeus Philopator, author of a history of Sicily, a history of Egypt.

triumphō, āre, āvī, ātum, *to triumph, celebrate a triumph, be victorious*.

triumphus, I. m., *a triumphal procession, triumph, victory*.

tropaeum, I. n., *a trophy, a sign of victory, victory*.

truncō, āre, āvī, ātum, *to cut off, shorten, mutilate.*

tū, pron., 2d pers. sing., *thou, you.*

Tullius, ī, m., *Tullius* or *Tully*, the name of a Roman gens.

Tullus, ī, m., *Tullus*, a Roman proper name.

tunc, adv., *then, at that time.*

turbō, inis, f., *a whirlwind, hurricane, tornado.*

turpis, e, adj., *dishonorable, disgraceful, shameful, infamous.*

tūtēla, ae, f., *protection, guardianship, care.*

Tutelinae, arum, f. pl., *the Tutelinae*, the deities protecting the fruits.

tūtus, a, um, *safe, secure, out of danger.*

tyrannus, ī, m., *a cruel, savage*, or *illegal ruler, a despot, a tyrant.*

Tyrrhēnus, ī, m., *Tyrrhenus*, a Greek historian.

Tyrus, ī, m., *Tyre*, a famous commercial city of the Phoenicians.

U

ubi, adv., *in which place, in what place, where; when, whenever, as soon as.*

ubīque, adv., *everywhere, anywhere, wheresoever.*

ūllus, a, um, dem. adj., *any, any one.*

ulterior, ius, comp. adj., *farther, further, longer.*

ultimus, a, um, *furthest, most distant, extreme, last.*

ultiō, ōnis, f., *a taking vengeance, an avenging, revenge.*

ultor, ōris, m., *a punisher, an avenger, a revenger.*

umbra, ae, f., *a shade, a shadow.*

unde, adv., *where, from what* or *which place.*

ūndecim, card. num., *eleven.*

unguis, is, m., *a nail, a finger* or *toe nail.*

ūniversus, a, um, *universal, general, common to all.*

ūnus, a, um, card. num., *one.*

urbs, urbis, f., *a walled town, a city.*

urgeō, ēre, ursī, *to press, push, force, drive, impel, urge.*

ūsque, adv., *all the way, as long as, as far as, until, to, up to, even to.*

ūsūrpō, āre, āvī, ātum, *to use, make use of, employ, practise, exercise; usurp.*

ut or **utī**, adv. and conj., *in what manner, how, as; so that, in order that, that.*

uter, utra, utrum, pron., *which of two, which, either.*

ūtilis, e, adj., *useful, serviceable, advantageous, fit, proper.*

utique, pls., *anyhow, at any rate, by all means.*

ūtor ūtī, ūsus dep., *to use, make use of, exercise.*

utrum, adv., *whether.*

V

vae, interj., an exclamation of pain, fear, or dread, *ah! alas!*

Valerĭānus, ī, m., *Valerian.*

Valentiniānus, ī, m., *Valentinianus, Valentinian.*

validus, a, um, *strong, stout, powerful, able, forcible.*

vānĭtās, ātis, f., *vanity, deception.*

vānus, a, um, *empty, void, vain, vacant.*

varius, a, um, *different, various, changing.*

vās, vāsis, n. (pl. **vasa, orum**), *a vessel, a dish, vase, bowl, utensil.*

vāstātĭō, ōnis, f., *a ravaging, a devastation.*

vehementer, adv., *eagerly, vehemently, violently.*

vehiculum, ī, n., *a carriage, a vehicle.*

vel, conj., *or.* **vel . . . vel**, *either . . . or.*

vēlāmentum, ī, n., *a covering, a concealment.*

vēlum, ī, n., *a covering, a veil, a curtain.*

velut, adv., *even as, just as, as if, like as.*

vēnditor, ōris, m., *a seller, a vender.*

venēfĭca, ae, f., *a poisoner, a sorceress, an enchantress.*

veniō, īre, vēnī, ventum, *to come, come to, arrive.*

venter, ventris, m., *the belly, stomach.*

Venus, eris, f., *Venus, the goddess of love.*

venustās, ātis, f., *loveliness, charm, grace, beauty.*

verberō, āre, āvī, ātum, *to lash, scourge, whip, flog.*

verbum, ī, n., *a word;* pl., *words, expressions, language.*

vēritās, ātis, f., *truth, reality.*

vērō, adv., *in truth, certainly, surely, assuredly.*

versiculus, ī, m., *a little line, a verse.*

versus, ūs, m., *a verse; a line; a row, a furrow.*

versus, adv. and prep.: (1) adv., *turned in the direction of, toward;* (2) prep. with acc., *toward, against.*

vertō, ere, tī, sum, *to turn, turn around; change.*

vērum, ī, n., *the truth.*

vērum, adv., *truly, just so, even so, but, but yet.*

vēsānus, a, um, *mad, insane, wild.*

vēscor, ī, dep., *to fill one's self with food, to eat, feed; to enjoy, make use of, have.*

vestālis, ē, adj., *pertaining to Vesta, vestal;* f. as subst., *a priestess.*

vester, tra, trum, pron. adj., *your.*

vestīgium, ī, n., *a footprint, a trace, clew, vestige.*

veterānus, a, um, *old, experienced, veteran;* m. as subst., *a veteran.*

veteres, um, m. pl., *forefathers, ancients, ancestors.*

vetus, eris, adj., *old, aged, ancient.*

vetustus, a, um, *old, aged, ancient.*

vexātiō, ōnis, f., *a shaking; discomfort, vexation.*

vexō, āre, āvī, ātum, *to shake; to injure, to vex, to molest.*

via, ae, f., *a way, a road, a street.*

vicis (gen.; nominative singular does not occur), f., *a change, an alteration, a vicissitude.*

victōria, ae, f., *victory, success.*

Victorīnus, ī, m., *Victorinus*, a Roman author of the fourth century.

vidēlicet, adv., *it is clear, evident, clearly, evidently, in truth.*

videō, ēre, vīdī, vīsum, *to see, look at, view.*

vīgintī, ae, a, card. num., *twenty.*

vincō, ere, vīcī, vīctus, *to conquer, overcome.*

vindicō, āre, āvī, ātum, *to lay legal claim to; to revenge, avenge, punish; to vindicate.*

vīnum, ī, n., *wine.*

violentus, a, um, *forcible, violent, impetuous.*

vir, virī, m., *a man.*

Virgilius, ī, m., *Virgil.*

virgō, inis, f., *a virgin, maid.*

virtūs, ūtis, f., *valor, virtue, courage, manliness.*

vīs, vis, f. (pl. **vīres**, ium), *power, ability, force, strength.*

vīscus, eris, also **viscera**, um, n. pl., *the internal organs, the vitals, the flesh.*

visō, ere, visī, visum, *to see, look at, behold.*

vīsus, ūs, m., *the sight, vision, appearance.*

vīta, ae, f., *life.*

vīvō, ere, vīxī, *to live, have life, be alive, be lively, be rough.*

vīvus, a, um, *alive, living, natural.*

vix, adv., *scarcely, hardly, with difficulty.*

vocābulum, ī, n., *a name, a word.*

vocō, āre, āvī, ātum, *to call, name, summon.*

Volcātius, ī, m. *Volcatius, a teacher of civil law, a historian.*

volō, velle, voluī, *to wish, to desire, be willing.*

volucris, is, f., *a bird.*

volūmen, inis, n., *a volume, a book, a writing.*

voluntās, ātis, f., *will, wish, choice, desire, inclination.*

vos, **vestrum**, pers. pron., *you.*

voveō, ēre, vōvī, vōtum, *to vow, devote, dedicate, consecrate.*

vōx, vōcis, f., *a voice, sound, cry, call, word.*

vulgus, ī, n., *a crowd, multitude, a mass of people, a rabble.*

vulnerō, āre, āvī, ātum, *to wound, hurt, injure.*

vultus, ūs, m., *countenance, looks, face, portrait, picture.*

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